Sanskrit Vishva Parishad

(World Academy of Sanskrit)

Report of the

PURI SESSION

APRIL, 1959

Sanskrit Vishva Parishad

(*WORLD ACADEMY OF SANSKRIT*)



23/4/97

Text of important speeches,

Annual Report and Resolution



SIXTH SESSION HELD AT PURI

on April 3 and 4, 1959

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MESSAGES

श्रीशंकराचार्य शारदापीठ

संस्कृतभाषायास्साह्यमन्तरा कापि भाषा न केवलं न समृद्धा भवत्यपि तु जीवितुमेव न शक्नुयात्। तथा संस्कृतभाषां विना न कोपि भारतीयो यथार्थभारतीयो भवितुमर्हति। संस्कृतभाषा भारतीयानां जीवनभाषा विद्यते।

इत्थम्भूताया अस्या वृद्धिस्समृद्धिरभिवृद्धिर्भूयादिति सम्पाद्यमानमिदमधिवेशनं निष्प्रत्यूहं समेधतां विश्वनाथश्रीजगन्नाथभुवनेश्वरयोरमितया कृपयेति शुभा हार्दिका आशिषो लसन्तुतराम्।

श्रीशंकराचार्य कोमकोटिपीठ

अस्माकं संस्कृतेः मूलभूता भाषा संस्कृतभाषा। एतत्कृतोपकारभाज एवान्याः भाषाः लोके विराजन्ते। संस्कृतभाषायां प्रकाशमानानामार्षशास्त्राणां कालिदासादिमहाकविसाहितीनां चाद्यतनजीवलोकहितार्थमधीतिबोधाचरणप्रचारणैः पालनमेवास्माकं भारतदेशस्यौन्नत्यकारणम्।

पूर्वधाम्नि पुरुषोत्तमक्षेत्रे प्रचलत् संस्कृतविश्वपरिषदः एतत् षष्ठमधिवेशनमेतेषु विषयेषु जनानां दृष्टिमाकर्षयत् विजयतामित्याशास्महे।

श्रीसुब्रह्मण्यदेशिकाचार्य धर्मपुर

परमेश्वरः संस्कृतभाषारूपी मधुरद्राविडभाषारूपी वेदचतुष्टयरूपी च जातः इति अनुभूतिमतां महतां वचनम्। संस्कृतभाषा उत्तरभारते हिंद्यां व्यवह्रियमाणानां दक्षिणभारते द्राविडभाषां व्यवह्रियमाणानां च मातृभूता। द्राविडकुलोत्पन्नानामपि आन्ध्रादीनां भूयसा संस्कृतपदमिश्रणं दृश्यते। अतो भारतदेशे सर्वत्र प्रथमतोऽभ्यसनीयस्वमातृभाषायाः राष्ट्रभाषायाश्च संस्कृताध्ययनं महतीमुपकृतिमेव जनयेत्। नाणुमात्रेणापि बाधाकरम्। अंतः पंचमकक्ष्यामारभ्य अष्टमकक्ष्यापर्यन्तं नियमतः पठनीयं संस्कृतम्।

JAGADGURU RAMANUJACHARYA SWAMI
SHRI RAGHAVACHARYA

With best wishes for the Sixth Session of the Sanskrit Vishva Parishad, we assure you that our Pith, with its research institution, Bharatiya Anusilana Pratisthana, is always with the Parishad for the cause of Sanskrit.

BHIKKU JINARATNA, HIGH PRIEST, MAHABODHI SOCIETY, CALCUTTA

Wish Conference every success by the blessing of Lord Buddha.

SWAMI SANKARANANDA, PRESIDENT, RAMAKRISHNA MATH & MISSION

The revival and spread of Sanskrit culture in the present state of our country is of paramount importance. Swami Vivekananda, time and again, pointed out that Sanskrit education was essential, and that it was the only means by which Hindu society could be unified. In India, culture goes with Sanskrit, and it is culture that withstands shocks, and not the mere accumulation of knowledge.

Sanskrit has fascinated the scholars of many nations outside India for its beauty, literature etc. But in India, it holds a unique position, since it nourishes the very roots of our civilization. Sanskrit, therefore, must have a place in our scheme of education and social regeneration. The Parishad has taken upon itself a laudable task. I am sure that the assembled scholars and lovers of Sanskrit will be able to decide upon means of achieving the end in view.

To my mind, it will not be a difficult task to bring about a Sanskrit Renaissance in India, if a simplified method of learning the language be devised for the benefit of our boys and girls. May the Lord bless the endeavours of the Parishad! I wish it complete success.

SHRI S. RADHAKRISHNAN, VICE-PRESIDENT OF INDIA

I do hope the deliberations of the Parishad will result in furthering Sanskrit studies in our country.

SHRI JAWAHARLAL NEHRU, PRIME MINISTER OF INDIA

I send my good wishes to the Sixth Session of the Sanskrit Vishva Parishad which is being held at Puri in April under the distinguished Presidentship of our Rashtrapati.

Sanskrit has been a perennial source of inspiration in India and I think, that we should preserve and encourage it even in the modern age. In doing so, however, we must remember that it has to fit in with modern urges and modern conditions. It cannot live in ivory tower unconnected with the world as it is today.

SHRI GOVIND BALLABH PANT, UNION HOME MINISTER

I am happy to send my greetings to the delegates and participants in the Sixth Session of Sanskrit Vishva Parishad. It is eight years since the Parishad started its work. This period has been marked by a re-awakening of interest in Sanskrit. Sanskrit embodies the finest elements of our thought and culture and is a priceless heritage. The Sanskrit Universities that have come into being hold promise of a bright future. I send my good wishes for the success of the Session and trust that its deliberations will serve to show the way for greater efforts in the field of Sanskrit scholarship, research and education.

SHRI MORARJI DESAI, UNION FINANCE MINISTER

Although science and technology have made phenomenal progress and knowledge of man considerably widened, it is obvious that man will not be able to use these properly without the aid of wisdom. While each country has its own sources of wisdom, we in India have such a precious treasure of it in our ancient literature that it would be difficult to achieve integration of our persona-

lities without assimilating the essence of it. As most of this ancient literature is in Sanskrit, a study of this language will be handsomely rewarded.

I am glad to know that the 6th Session of Sanskrit Vishva Parishad will be held at Puri on the 3rd and 4th of April, 1959, and I trust that the Parishad will not only endeavour to promote studies of Sanskrit literature but also popularise this literature and stimulate the interest of laymen for its study.

I send my greetings to the delegates of the Parishad on this occasion and wish them every success in their undertaking.

SHRI K. L. SHRIMALI,
UNION EDUCATION MINISTER

I wish your Conference every success.

SHRI S. K. PATIL,
UNION MINISTER OF TRANSPORT & COMMUNICATIONS

I take this opportunity of sending my good wishes for the success of the Parishad which has made so significant a contribution to the revival of Sanskrit in this country.

PROF. HUMAYUN KABIR,
MINISTER FOR SCIENTIFIC RESEARCH & CULTURAL AFFAIRS

I wish the Parishad every success.

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SMT. PADMAJA NAIDU,
GOVERNOR OF WEST BENGAL

I am sure that this Session convened by you and organised by Dr. Harekrushna Mahtab with the Rashtrapati presiding over it will be a great success and that you will achieve the object with which it is being held.

SHRI N. V. GADGIL,
GOVERNOR OF PUNJAB

I am glad to know that the Sixth Session of the Sanskrit Vishva Parishad is being held at Puri. The Pari-

shad which came into existence in 1951, has done remarkably well in the cause of Sanskrit. I hope the present Session of the Parishad will take steps in the direction of making Sanskrit language and literature more and more popular. Wish Parishad every success.

SHRI BISNURAM MEDHI, GOVERNOR OF MADRAS

I send my very best wishes for the success of the Sixth Session of the Sanskrit Vishva Parishad, and I hope that the Parishad will give the correct lead in the matter of study of Sanskrit.

SHRI B. RAMAKRISHNA RAO, GOVERNOR OF KERALA

This Session is very important and I hope certain definite decisions will be taken on the recommendations made by the Sanskrit Commission. The Government of India is certainly inclined and desirous of promoting the propogation of Sanskrit. But it is organisations like ourselves that can suggest to the Government definite and practical steps which have to be taken for fulfilling that objective. There is a lot of confusion still raging among the intellegentsia of the country regarding the place of Sanskrit in the scheme of education in the country in the context of the present day. It is necessary for the Sanskrit Vishva Parishad as well as other organisations endeavouring to resuscitate Sanskrit and its culture to proceed in a cautious manner without raising unnecessary antagonism among various schools of thought. The importance of Sanskrit as the source and treasure-house of all our culture, as well as the parental relationship of Sanskrit to all other regional languages, has to be established not only in theory but in practice.

SHRI B. P. SINHA, JUDGE, SUPREME COURT OF INDIA

I wish the Session all success which seems to be assured under the august presidentship of Rashtrapatiji.

SHRI H. K. CHAINANI, CHIEF JUSTICE, BOMBAY

I wish the Session all success in its deliberations.

SHRI A. N. BHANDARI, CHIEF JUSTICE, PUNJAB

I wish your Conference all success.

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SHRI M. C. CHAGLA, AMBASSADOR IN U.S.A.

I wish the Sixth Session of the World Academy of Sanskrit all success.

SHRI K. M. PANIKKAR, AMBASSADOR IN FRANCE

I am very happy to know that the Sixth Session of the Sanskrit Vishva Parishad is being held at the historic city of Puri under the presidentship of our venerable Rashtrapati, Dr. Rajendra Prasad.

The significance of the revival of Sanskrit study on a national scale is now being appreciated. Its value for the integration of the Indian mind and the unity of India's culture cannot be over-estimated, and the Parishad in devoting its attention to both these aspects is rendering a national service of the highest significance. The progress it has achieved during the last eight years is indeed remarkable and I hope that the present session will enable to carry the work forward with the same dynamism as it has so far done.

I wish the Parishad all success.

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BAKSHI GULAM MOHAMMAD, PRIME MINISTER, JAMMU & KASHMIR STATE

I send my best wishes for the success of the Session

SHRI SAMPURNANAND, CHIEF MINISTER OF U.P.

I wish the Session all success.

SHRI K. N. KATJU, CHIEF MINISTER OF M.P.

Sanskrit is our mother tongue and is the repository of and symbolises all our ancient culture and traditions. I have not the slightest doubt in my mind that in the knowledge of Sanskrit lies our advancement and further literary progress. Under the guidance of Rashtrapati, the deliberations of the Parishad will be of incalculable advantage to the cause we hold dear. I wish the Parishad all success.

SHRI K. KAMRAJ NADAR, CHIEF MINISTER OF MADRAS

I am glad to know that the Sixth Session of Sanskrit Vishva Parishad, to be held at Puri on the 3rd and 4th of April, will be presided over by Rashtrapati Dr. Rajendra Prasad. I hope that the deliberations at this historic Session will help to serve the cause of Indian culture with foresight and wisdom. I congratulate the Parishad on its success so far achieved and feel confident that it will continue to make strides, getting greater and greater response from the public.

SHRI B. C. ROY, CHIEF MINISTER OF BENGAL

Wishing your deliberations all success.

SHRI Y. B. CHAVAN, CHIEF MINISTER OF BOMBAY

The propagation of Sanskrit is a close concern of the Sanskrit Vishva Parishad. Sanskrit is the oldest language of India and all our holy scriptures, original works on philosophy, medicine, science and mathematics are in Sanskrit. This fundamental language is the root of most of the Indian languages and it is of vital interest to the country that fundamental research in Sanskrit and Indology is carried on. It gives me great pleasure to associate myself with the Sixth Session of the Sanskrit Vishva Parishad at Puri.

it is in the fitness of things that our esteemed President, Dr. Rajendra Prasad, who is himself a great scholar, is presiding over the deliberations of the Parishad. I send my best wishes for the success of the session.

SHRI E. M. S. NAMBOODIRIPAD, CHIEF MINISTER OF KERALA

I wish success for the Session.

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SHRI HITENDRA DESAI, MINISTER FOR EDUCATION, BOMBAY

Sanskrit occupies premier position in the cultural life of the nation and I hope that your deliberations on the problems relating to Sanskrit education will be a source of guidance to all concerned. I wish every success to the Parishad on this occasion.

SHRI C. SUBRAMANIAM, MINISTER FOR FINANCE, MADRAS

All those who love the heritage of our land cannot but commend the activities of the Sanskrit Vishva Parishad, closely associated with the Bharatiya Vidya Bhavan, which has been doing signal service to our nation by reminding us of our glorious cultural past. The youth are wandering bewildered. They should get back to the roots. I hope the deliberations of the Sixth Session of the Sanskrit Vishva Parishad may help to generate a healthy pride in the youth of their spiritual traditions which, I feel, could effectively provide them with anchorage in life. I heartily wish the Conference all success.

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SMT. INDIRA GANDHI, CONGRESS PRESIDENT

I am glad that the 6th Session of the Sanskrit Vishva Parishad is being held at Puri on 3rd and 4th April, under the presidentship of Rashtrapati Dr. Rajendra Prasad. I wish the Parishad all success.

SHRI U. N. DHEBAR

I send my greetings to the delegates of the Sanskrit Vishva Parishad. I wish all success to your noble efforts.

KING MAHENDRA OF NEPAL

It has been a matter of joy for us to be able to send a message for the Sixth Convention of Sanskrit Vishva Parishad now being held at the holy city of Puri under the chairmanship of the President, Dr. Rajendra Prasad. The Sanskrit language is the source of our Aryan civilization and advancement. Sanskrit is also the mother of the various languages spoken in various parts of Aryavarta. Hence it has become the duty of all to advance this language in every way. We appeal to everybody to help in the furtherance of this noble work undertaken by Sanskrit Vishva Parishad.

THE MAHARAJA OF BANARAS

With greatest pleasure I send best wishes on my behalf and on behalf of All India Kashi Raj Trust for the success of the 6th Session of Sanskrit Vishva Parishad. I congratulate Shri K. M. Munshi who is the guiding spirit of this institution which has undertaken the colossal task of reviving Sanskrit learning in the country.

SHRI PALDEN THONDUP NAMGYAL, MAHARAJAKUMAR OF SIKKIM

Our interest in the revival of Sanskritic studies is not less deep than those who specialise in Sanskritic studies or who speak languages developing from or associated with Sanskrit.

Tibetan is perhaps the only non-Indian language which has most fundamental links with Sanskrit. Tibetan speaking peoples had a highly developed literature even before the introduction of the Doctrine of the Buddha, but this literature was handed down from generation to generation orally. The translation of Buddhist scriptures called for a script. Thomi Sambhota, the leading Tibetan scholar came to India—the Land of Enlightenment, discussed the

problem with Indian scholars and returned to Tibet with a phonetic system of script modelled on the current Devanagari characters. Then followed a period of 1,000 years of translation of Buddhist literature, mostly Sanskritic. This task of translation was as much a matter of scholarship as of faith. There is no other instance of translation on a national scale rendered word for word. The translation was faithful but not slavish. The Tibetan syntax was strictly observed and fundamental notions of Tibetan literature or culture were not ruthlessly supplanted by exotic forms. The translation covered not only the sacred literature but also quite a number of secular works like Ashtadhyayi, Amarakosa, Meghaduta, Kavyadarsa, Ayurvedasara Samuchchaya, Nagananda and Pratimamanalaksana. Quite a large number of such secular works were incorporated in the sacred collection called Tanjur—a testimony to the esteem for the literature of the land of Enlightenment. But for these translations some of the priceless treasures of Sanskrit literature would have been altogether forgotten and even the names of many of such works would have been lost for good. The period which witnessed the destruction of Sanskrit works in Northern India, thanks to foreign invasions and ravages of time, was the period of this monumental enterprise in rendering the genius and form of one language into another. Without good knowledge of such lost works, no study of Sanskrit literature can be complete. The Sikkim Research Institute of Tibetology nurses the ambition of aiding this task of supplementing Sanskrit studies.

Revival of Sanskrit studies is called for, not merely by any narrow nationalistic interest. Under the impact of Western literatures, Indian scholarship almost lost sight of the real genius of Sanskrit. Sanskrit culture, under such impact, was supposed to represent ritual and dogma, superstition and obscurantism. Very few outside the advanced students of Sanskrit literature were associated with most fearless freedom of thought.

The scholars of modern educational system turned to Comte, Kant, Hegel and Bradley while oblivious of the great contributions of the Land of Enlightenment. The intellectualism and dialectics, which started with the Buddha and the sages of the Upanishadas and which reach-

ed efflorescence with sages like Nagarjuna, Asanga, Gaudapada and Sankara, were forgotten. Paradoxically enough, European scholars like Stcherbatsky had to reveal the truth about the monumental contributions of Sanskrit literature. Now the large bulk of this literature is not available in their original form. They are however available in Tibetan.

History of mankind presents instances of migrations of languages, literatures and cultures. In the wake of Buddhism, Sanskrit literature travelled from the river plains of Northern India to the Himayalas and Trans-Himalayas and stimulated the growth of a turn of mind evincing interest in collective welfare and fearless freedom of thought viz—Bodhisattvavada and Sunyavada. This was in the so-called middle ages. In the current century, which marks the terminus of cycle of 2500 years of Gautama Buddha, the discovery of the treasures of Sanskrit literature in Trans-Himalayas and their return to the Land of Enlightenment may very well usher in a much greater Renaissance than that caused in Europe by transfer of seat of classical learning from Constantinople to Rome in the 15th century. The challenge to mankind today is that of gross materialism and dogma. The philosophy enshrined in Sanskrit literature can answer this challenge.

It is also interesting to note that the 6th Session is meeting at Puri. In many ways, Orissa has been the focal point in India's history. It was a war fought in Kalinga that turned the mind of Maurya Emperor Asoka to the more substantial pursuit of the path of Dharma, an event which led to the spread of Buddhism all over India and to all parts of Asia. Asoka lives in the history of Tibetan speaking peoples as much in the history of India as a symbol of power which has its roots in the Dharma. It was also in Orissa that Mahayana underwent much development. It is a moot point whether the temple of Jagannath began under Buddhist auspices. Evidences of congregations and democracy in the temple recall the noblest traditions of Buddhism.

With these words I wish your Session meeting under the happy auspices of Rashtrapati Shriman Rajendra Prasad all success.

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MR. DANIEL H. H. INGALLS, HARVARD UNIVERSITY

Let me send you and through you to the offices of the Parishad my wishes that it may be as successful as the former Parishads have been.

MR. R. L. TURNER, ENGLAND

The greatly increased interest in the study of Linguistics now being pursued in so many of India's Universities is in itself a testimony to the value of the study of Sanskrit whose great grammarian Panini is pre-eminent among the linguistics of all time.

PROF. DR. J. GONDA, HOLLAND

I send my best wishes for the Congress and I express my sincere hope that it may contribute to the advancement of Sanskrit studies for which your Vishva Parishad is exerting itself so strenuously.

MR. A. K. WARDER, UNIVERSITY OF EDINBURGH

Please convey my greetings to the Sixth Session and good wishes for its success.

May I urge that the strongest priority be given to the question of the publication of the yet unpublished treasures of Sanskrit literature which survive in rare manuscripts and are in danger of being lost for ever. Also that rare manuscripts be carefully photographed pending critical editions. Resources are of course limited, yet booksellers' catalogues carry dozens of different editions of a mere handful of standard classics. No doubt the sale of popular works brings in quick profits, but if at least 1,200 Sanskritists and 20,000 students could assure the private publishers of a good reception for unknown works, the rate of their recovery might be speeded up beyond what can now be done by public bodies with their limited resources. I would recommend, therefore, the diversification of syllabuses, to include the study of neglected works as well as standard ones, as a means of promoting the salvage of works threatened with loss as well as of enriching the experience of students.

MR. H. W. BAILEY, CAMBRIDGE

I send my best wishes for the Success of the Session.

MR. BAREAU ANDRE, PARIS

I wish your meeting to be quite successful for the full growth of Sanskrit scholarship in India and throughout the world.

MR. M. S. H. THOMPSON, ENGLAND

Under the distinguished presidentship of Rashtrapati Dr. Rajendra Prasad the Session is bound tc succeed in its aims. So, as a humble worker in the Dravidian field, it is only left to me to say how welcome is the news you so kindly import.

DR. F. B. J. KUIPER, HOLLAND

From afar we are following with great interest the new development in the study of Sanskrit in India, and the considerable progress which the Parishad has made during the eight years, since it was founded in 1951. Please accept my best wishes for the further growth of the Sanskrit Visva Parishad.

DR. C. P. RAMASWAMY IYER, OOTY

I am in entire sympathy with the objective and programme of the Parishad and have greatly appreciated the indefatigable efforts of Dr. K. M. Munshi and others in the direction of securing its adequate place for Sanskrit in all stages of education. The value of such studies and the significance of the language as one of the formative and characteristic features of our civilization need special emphasis today.

I wish the Parishad all success.

SMT. RUKMINI DEVI ARUNDALE, ADYAR

What you are doing is of utmost importance to this country because I am quite sure that the only way to understand our culture is to have deeper roots which you

find in the Sanskrit language. The understanding of culture must not only be in the line of art and sciences but it must go into the history of thought and especially in a deeper understanding of the outlook upon life. Sanskrit is not only a language—it gives the very soul of our nation. I myself have made Sanskrit compulsory in Kalakshetra because I have felt that no true understanding of the arts will be possible without it.

I send my very best wishes for the success of your work.

DR. A. S. ALTEKAR,
DIRECTOR, K. P. JAYASWAL RESEARCH INSTITUTE, PATNA

Strangely enough, Sanskrit culture and studies are facing greater difficulties and are faced with more serious handicaps after the winning of independence than was the case before. The number of Sanskrit students is dwindling down in alarming numbers. It is to be hoped that the Sanskrit Vishva Parishad will create an atmosphere which will be really beneficial to the study of Sanskrit at least in the land of its birth.

SHRI VISHVA BANDHU,
DIRECTOR, V. V. RESEARCH INSTITUTE, HOSHIARPUR

I send my best wishes for the complete success of the Session.

SHRI HANUMAN PRASAD PODDAR,
EDITOR, THE KALYAN, GORAKHPUR

I wish all and every success to the Session as well as the Parishad and its activities.

SHRI P. K. GODE,
BHANDARKAR O. R. INSTITUTE, POONA-4

I have always been an admirer of Dr. Munshi's efforts for the renaissance of Sanskrit learning not only in India but also in foreign lands. The Sanskrit Vishva Parishad and its all-embracing activities will not fail to convey the message of Sanskrit learning to the farthest concerns

of this earth. As a student of Sanskrit all my life I realise fully the value of these treasures, which I have been tapping for my researches during the last 42 years of my life. May God bless all workers in this sacred cause long lives and prosperity to continue their heroic work with unabated zeal and energy.

THE VICE-CHANCELLOR, UNIVERSITY OF DELHI

Wishing your Parishad every success.

THE VICE-CHANCELLOR, UNIVERSITY OF ALLAHABAD

I send my greetings and good wishes for the success of the Session.

SRI VENKATESWARA UNIVERSITY

Sri Venkateswara University conveys its sincere felicitations to the Sanskrit Vishva Parishad on its completion of five years of service in the cause of Sanskritic studies and wishes the Parishad many years of useful existence.

THE PRINCIPAL, GURUKULA KANGRI, HARDWAR

We wish every success to the Parishad which is going to be held under the Presidentship of Rashtrapati Dr. Rajendra Prasad.

REPORT
OF THE SESSION

The Sixth Session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) was held in Puri, Orissa, on April 3 and 4, 1959. About 1,200 delegates from all over India attended it. The delegates included representatives from 15 Universities, 8 State Governments and many Indological Institutes. One Turkish and two Japanese scholars who are doing research work in the various Institutions of India, also attended it. A Reception Committee under the Chairmanship of Dr. Harekrushna Mahtab, Chief Minister of Orissa, made arrangements for the Session.

Inauguration

The Session was inaugurated by Rashtrapati Dr. Rajendra Prasad, the President of the Parishad, in the morning of April 3, 1959. A special pandal was constructed for the purpose on the grounds of S.B.P. College, Puri. It had a high dais with separate sections for the delegates, members of the Reception Committee, Press and the public. In the front several rows were reserved for eminent scholars and public men which included Sri M. Ananthasayanam Ayyangar, Justice Ramaprasad Mukerji, Sri G. Gopala Reddi, Rai Harendranath Chaudhari and many others.

On his arrival, Rashtrapati Dr. Rajendra Prasad was welcomed by Sri Y. N. Sukhtankar, Governor of Orissa, Dr. Harekrushna Mahtab, Chief Minister of Orissa, Dr. K. M. Munshi, Chairman of the Parishad, Sri J. H. Dave, Acharya T. A. V. Dikshitar and others. As he mounted upon the dais, the assembly stood up to show respect and the pandits started chanting of the Vedic mantras. Rashtrapati folded his hands in namaskara; he was garlanded and offered cocoanut by the Secretary of the Reception Committee, Dr. S. N. Acharya, after which everybody took his seat.

Dr. Mahtab's Address

Speaking in chaste Hindi, Dr. Harekrushna Mahtab welcomed the delegates and the visitors to the Session of the Parishad. He said:

"As Chairman of the Reception Committee, I welcome you all to this ancient city in Eastern India, known as Srikshetra for the last several centuries. This is the place where learning of Sanskrit attained its zenith in the olden days and even now it has maintained its old traditions to a great extent. This is not only a centre of pilgrimage, but also it has been a famous centre of learning for many centuries now.

"The Sanskrit Vishva Parishad under the able leadership of Sri Munshi has been been able to focus the attention of the public not only of India but of many other countries

on the necessity of learning Sanskrit in the interest of cultural development and the place the language should occupy in the world today. There is a demand in certain quarters in India that Sanskrit should be the official language of the country. But I do not agree with this view. Sanskrit is too high to be brought down to the level of an official language. The official language is intended for the common man, whereas Sanskrit is the language of the learned and cultured. Like the Dharma of Varnashrama, languages also have their own Dharmas. The Dharma of the official language is something different from the Dharma of Sanskrit language.



Dr. Harekrushna Mahtab

"But I agree to the view that Sanskrit should be compulsory in the schools and colleges. I am convinced that unless one knows Sanskrit well, one will not be proficient in one's own regional language also. It is the Sanskrit literature which has been able to keep India together culturally for ages. Even though India has been divided politically into many kingdoms before, culturally India has all along remained one united whole through the influence of Sanskrit literature. Sanskrit literature does not mean only philosophical discourses. It is not merely Bhagavad Gita or Srimad Bhagvat; it is also Hitopadesa and Kathasaritsagar. If we leave aside the philosophical texts in Sanskrit, there is plenty of literature in that language on various subjects relating to our day to day life, such as politics, diplomacy, economics etc. The study of Sanskrit literature on these subjects will help us even now in meeting with the demands of today. The knowledge of Sanskrit, therefore, is essential for the development of the country as we conceive it now. Even in the Southern region of India, Sanskrit plays a great role in the cultural life there. While Sanskrit owes much to the Dravidian languages, the Dravidian languages owe much to the Sanskrit language. The two have grown with the assistance of each other. The two are not identical to each other. The two are complimentary. The Sanskrit Commission which was appointed by the Government of India have recommended Sanskrit to be a compulsory subject. The other recommendations of the Commission should be carefully and sympathe-

tically considered by the authorities and decision should be arrived at as early as possible.

"There is a cry that the knowledge of Sanskrit should open up some kind of prospects in employment as the knowledge of English or any other regional language of India. But it is not the knowledge of language which opens up prospects of employment. It is the knowledge of subjects which is required for employment in various services. It cannot be expected that the subjects now taught in modern education can easily be taught in Sanskrit on a mass scale. Comparison of Sanskrit with English and other regional languages from the point of view of employment is illogical. The knowledge of Sanskrit has its own place and it should not be equated with knowledge of various subjects which is required for the purpose of employment.

"The Parishad, therefore, should know its limitations but the work which it has undertaken is very great and it deserves the active sympathy and support of all concerned. I am sure the efforts which Sri Munshi and his other colleagues are making for the advancement of Sanskrit learning will be crowned with success in as much as Sanskrit will continue to unite India emotionally and culturally as it had done in the ages past.

"I welcome you all again with all my heart to this place. Perhaps you will not find all amenities you require but I can assure you that our humble hospitality has in it all our earnestness and sincerity."

Dr. Mahtab's speech was translated into Sanskrit by Sri T. N. Pattabhi Rama Sastri of the Calcutta University.

Sri J. H. Dave, Hon. Gen. Secretary of the Parishad, read messages received from various religious leaders, public men and scholars from India and abroad and Universities and Institutions. The messages included those from Sri Shankaracharyas of Kanchi and Dwarika, Sri Ramanujacharya, Bhikku Jinaratna, Swami Shankaranand, Sri Jawaharlal Nehru, Dr. Radhakrishnan, Pt. Govind Ballabh Pant, Sri Morarji Desai, Sri M. C. Chagla, Sri S. K. Patil, Smt. Indira Gandhi, Smt. Padmaja Naidu, Smt. Tarkeshvari Sinha, Sri B. D. Jatti, Dr. Sampurnanand, Sri Kamraj Nadar, Dr. K. N. Katju, Sri Mohanlal Sukhadia, Sri Bisnuram Medhi, Sri V. V. Giri, Bakshi Gulam Mohammad, Sri E. M. S. Nambudiripad, Sri Pratap Singh Kairon, Sri C. Subramaṇiam, Sri Gopi Chand Bhargava, Sri Gurumukh Nihal Singh, Sri Y. B. Chavan, Dr. B. V. Keskar, Sri U. N. Dhebar, Sri Ajit Prasad Jain, Dr. K. L. Srimalai, Sri Paldon Thondup Namgyal (Maharajkumar of Sikkim), Dr. Bareau Andre of France, Dr. J. Gonda of Holland, Dr. H. W. Bailey of England, Dr. D. H. H. Ingalls of U.S.A. and scores of others.

Sri Sukhtankar's Address

Sri Y. N. Sukthankar, Governor of Orissa, spoke extempore for about 20 minutes in Sanskrit. He was applauded from all sides



Sri Y. N. Sukhtankar

of the pandal. In his speech he said:

"I have great pleasure in associating myself with the 6th session of the Sanskrit Vishva Parishad. We are meeting here after a gap of two years. The 5th session was held at Kurukshetra in January 1957. We hoped to meet here last year. Indeed, our Chief Minister had expressed his willingness to make the necessary arrangements and invite the Session to Puri earlier, but due to certain unforeseen difficulties, it was not possible to hold the session. It has, therefore, caused great satisfaction to the Government and people of Orissa and to me personally that it was possible for the 6th Session of the Parishad to be held at Puri this year.

"We are also very fortunate that it is being held under the presidentship of Rashtrapati Dr. Rajendra Prasad. As you all know, he has just returned from a strenuous tour in Indo China and he would have been justified in taking a little rest before he started once again on the exacting round of duties at Delhi, but his love of Sanskrit and all that it stands for is so deep and great that in spite of the strain and fatigue this tour has caused him, he decided to come straight to Orissa and stay here for a few days so as to be able to attend the Sanskrit Vishva Parishad. This has been the cause of additional joy to the people of Puri particularly to find him in their midst in connection with this conference.

"It has become a practice and quite rightly, if I may say so, to hold these conferences at sacred places which have a tradition of Sanskrit lore. Some of the previous conferences were thus held at Varanasi, Tirupati and Kurukshetra. It is appropriate that the 6th Conference should be held at Puri which is one of the four "dhams" and is a place of holy pilgrimage held in great reverence by the religious world not only in India but also outside on account of the long residence of Lord Jagannath there. The place is also

sanctified on account of the long residence here of Chaitanya Maha-Prabhu who danced in the sands of the seashore at Puri with the name of Lord Krishna on his lips. Apart from these holy associations, it must be remembered that Puri has a Sanskrit tradition of its own and as far as the Pandits and the pupils of the various tols, pathshalas and maths are concerned, Sanskrit is a living language for them.

"A special significance is attached to this Session, as it will discuss the report of the Sanskrit Commission and will consider a large number of problems relating to Sanskrit, such as the place of Sanskrit in the primary, secondary and university stages of education, the need for assistance from the Central and State Governments, the question of research in Sanskrit and indology and the establishment of Sanskrit Universities; in short, it will be laying down the plan and the policy for the future development of Sanskrit in the light of the recommendations of the Sanskrit Commission. Care must be taken to see that in all these future developments all that was best in the old methods of teaching Sanskrit is combined with all that is modern. The future students of the Sanskrit language must not adopt a "groove" mentality, but must become dynamic in their outlook. They must not allow themselves to become stale and rigid. The purely ritualistic outlook which dominated certain sections of the Sanskrit study in the old days must give way to more catholic and liberal ideas. Steps must be taken to see that the priests and the various workers who take part in the temple worship know the correct forms of worship, understand their meaning and appreciate the context.

"It is very heartening to find that the Sanskrit language is having great appeal for the younger generation as could be found from the very large number of boys and girls who are taking different Sanskrit examinations. The duty of conducting examinations has at the instance of the Sanskrit Vishva Parishad, been undertaken by the Bharatiya Vidya Bhavan which has instituted examinations in easy (Saral) and higher (Shastriya) Sanskrit. The regional branches, local branches and kendras all over India and abroad of the Parishad number about 600 and odd. There are branches working in America and Japan. Most of these branches have set up a number of centres for advancement of Sanskrit studies. Other activities are also being carried on at these branches, such as, organising lectures, classes, festivals and coaching up candidates for examinations. The old culture is kept alive by observations of Jayantis of Vyasa, Valmiki and Kalidasa. These are now observed on a wider scale throughout the coutry than in the past. Different State Governments have given grants for establishing Vishva Parishad Professorships. There is no reason to feel complacent about these achievements, be-

cause a lot more remains to be done and yet these are all signs in the right direction. It is to be hoped that as a result of the deliberations in this session, further and early development of the Sanskrit language will be ensured and in the not too distant future, Sanskrit will be widely spoken and will no longer be considered a difficult or a dead language. The eternal truths enshrined in Sanskrit literature must also not be allowed to remain in neglected books but they must be made a part and parcel of the daily life of the common man."



Dr. Rajendra Prasad

Rashtrapati's Address

Then Rashtrapati Dr. Rajendra Prasad began with his Presidential address in Hindi. He said:

"At the very outset I accord a hearty welcome to all scholars and lovers of Sanskrit who have gathered here in the great Jagannath Puri and call upon them to participate in the programme of the Session.

"Before dealing with the problems of Sanskrit language and literature, I would like to say something about this ancient city of Puri, where we are meeting today. Puri is important not only from the historical but also other points of view. The religious and cultural importance of this city is equally great. Since times immemorial, thousands of Indian people have been visiting it for the darshan of Lord Jagannath. It has helped to build the religious sentiment of the people and also their cultural and artistic faculties. Even today the ancient temples of Puri, Bhubaneshwar and Konarak are famous for their beautiful architecture and vigorous sculpture. The land of Orissa has greatly contributed to the artistic, cultural and religious history of India since olden times.

"We have been discussing the problem of Sanskrit language and literature since several years. As time passes by, the intellegentsia is gradually recognising Sanskrit as the basis of the cultural, political and geographical unity of the country. We have had various languages,

which, from time to time, contributed to the making and development of our national literature but the language which has left its deepest and permanent impress on our culture and way of life is Sanskrit. In the new age when the regional languages are coming forward to undertake the task of general communication and public services, the uniting power of Sanskrit has not diminished in any way.

"Time and again, I have repeated in my speeches, that Sanskrit is not opposed to any of the regional languages and neither does it want to replace any of them. In the past Sanskrit has contributed to the vocabulary, grammer and literary forms of all those languages and, therefore, it has come to be regarded as their mother. Even today when these modern languages are utilised for the purpose of national construction, the assistance of Sanskrit seems to be essential. Therefore, it becomes necessary that our people should have a basic knowledge of Sanskrit in order to develop these modern languages and their literature. With the help of Sanskrit we can learn easily almost all of the regional languages because it provides the common thread running through them all.

"Apart from these facts, relating to education and philosophy, there is another reason in support of Sanskrit which may be regarded as sentimental. The majority of Indians, for thousands of years, have developed their cultural traditions and ways of life on the very basis and with the help of Sanskrit only. Sanskrit has expressed the life and genius of the nation. The relation of Sanskrit with the thoughts and emotions of the people has thus been deep and intimate. The achievements of our culture have come to us in the form of a great heritage and they have rightly been the pride of the nation. It is our duty to not only keep them intact but also develop them in this new-age of independence to fulfil the needs of the time. We have not, however, to feel complacent with regard to what we have received from the past but try to develop it more and more and contribute new ideas and ways of life to its pool. The basis of these contributions may be old but it is our duty to develop it on original lines and create something which is new and better.

"In the Sessions of the Parishad, we have been discussing the various problems related to the study and spread of Sanskrit. The overwhelming influence of Sanskrit on the life, culture, literature and art of our country is known to all. Our regional languages have been developed with the help of Sanskrit only and most of our literature have been created on its basis. Recently, I visited some of the S.E. Asian countries which greatly impressed me. It was interesting to see how our ancestors spread our religion, culture and literature in these far-off lands, centuries ago. Even today they are as alive in those countries, as they are in India. In Indonesia,

I was surprised to find that although the people are now Muslims by faith, they still get their inspiration from the stories of Ramayana, Mahabharata and other Indian epics. They consider the characters of these epics as their own national heroes and have immortalised them through drama, music, literature and other forms of art. On some occasions, I even felt that these characters were more alive and inspiring to them than they are even to we Indians here. In Cambodia and Laos also the conditions are similar although their inhabitants happen to be the followers of Buddha. All these things made me think of the reason why and how the creations of our ancestors have established themselves in those lands and have become a part and parcel of their lives.

"I do not know if the Sanskrit scholars of this country are aware of the fact that the names of the cities and the people in those countries are of Sanskritic origin even today, though in a little corrupted form. In India, there has been no new discovery of importance since several centuries in the field of thought and creation of which we may be proud. Whatever great things we have today are as old as a thousand years or even more. The literary and scientific progress of the Western countries came up only after our own march was stopped. Till that time we were not behind any country in either literature or science or mathmatics or astrology or medicine. Not only that, in the fields of economics, commerce and warfare, we were more or less equal to each of them. Sanskrit scholars should think over the reason of our decay after reaching such a high pinnacle of glory.

"Today the scholar of Sanskrit has little knowledge of modern subjects and his studies are limited to the ancient Shastras. He cannot even understand new thoughts and discoveries properly. We must remember that whatever progress we made in olden times was due to our liberal attitude. Had we been narrow in our outlook, we could never have achieved so much. Our pandits of the old were not narrow either in thought or action. That is why they could successfully spread our culture in far-off lands after crossing the wide seas, high mountains and vast deserts. We not only gave our culture to them but also received many good things from others. Indian scholars translated our books into their languages and their books into Sanskrit and other Indian languages for our benefit. In the scientific subjects also, we made considerable progress by continuous study and experimentation. In our own way, our ancestors simplified the most difficult subjects and problems and tried to keep human life independent of the slavery of technical inventions. As entirely opposed to that, the modern science is making us more and more dependent on the latest discoveries. Their contribution to the progress of human civilization was great

which should be considered so for all times.

"We do not know if we shall again be able to attain that greatness. I am placing these things before you because I want you to think about it seriously. Can we change ourselves according to the changed circumstances? Is it necessary to adopt modern ways for the spread of Sanskrit and if so to what extent? Can we produce some such thinkers and scholars who may contribute something new to this age? I firmly believe that this is possible provided we do not forget our glorious past and try to develop and recreate our present on its basis.

"There is another question related to it. Was all this progress made by the paid teachers and writers of the country? Is it right to consider monetary assistance as the most important factor for such progress? There is no doubt that the Sanskrit scholars must get enough for their livelihood, but if they regard it as their only aim, then, in my opinion, success would be difficult. It is the duty of the people of the country to provide whatever monetary assistance is necessary for the spread of Sanskrit learning and they should also honour the Sanskrit scholars by placing them on a par with the scholars of the Western tradition. It has been our ancient custom that we honour people not for their riches but for their learning and scholarship. In our country a poor but learned man has been given more respect than a king or a millionaire. The kings considered it an honour for themselves to pay homage to a poor but learned man. That was the tradition worth continuing but unfortunately it is getting out of practice. It is our duty to respect that custom and arrange for the necessary resources for the furtherance of Sanskrit. Sanskrit scholars should also devote themselves to the serious study and research of Sanskrit with a liberal mind. The people among whom they have to establish themselves have much more knowledge of modern subjects and methods of education.

"It is a welcome sign that the interest of the people of our country is increasing in the study and spread of Sanskrit day by day. The reports of the Sanskrit Vishva Parishad show the progress of Sanskrit during the past years. They also tell about the assistance given by the Governmental and private bodies for the same purpose. The enthusiastic efforts of the Parishad have greatly helped towards the fulfilment of the cause. Its sessions, attended by distinguished public men, scholars and lovers of Sanskrit, in thousands, have paved the way for such progress. The various Governments also have paid attention to this cause. The Govt. of India appointed a Sanskrit Commission which, after much labour, has submitted its report in which many recommendations have been made for the uplift of Sanskrit in India.

"The report of the Sanskrit Commission has duly reached the Government of India and is under

their consideration. I do not want to say anything about the report. The Parishad can pass resolutions regarding the same and suggest whatever it may think proper. For me it is neither useful nor advisable to express any opinion.

"I am happy to participate in this Session and hope to be benefited by the company of scholars who are meeting here.

"With these words, I inaugurate this Session of the Sanskrit Vishva Parishad."

Acharya T. A. V. Dikshitar read the Sanskrit version of the address.

Then rose Dr. K. M. Munshi, Chairman of the Parishad, to propose a vote of thanks to the President. He warned the Conference that Sanskrit would be eliminated from India if the recommendation made at the recent meeting of the Board of Secondary Education that Sanskrit be made an optional subject with other Indian languages, was accepted.

Acharya T. A. V. Dikshitar translated the speech into Sanskrit.

At about 11-30 A.M., the programme ended and Rashtrapatiji left the pandal with Dr. K. M. Munshi, Sri Y. N. Sukhtankar, Dr. Harekrushna Mahtab and others. He was also accompanied by Sri M. Ananthasayanam Ayyangar, Speaker of the Lok Sabha and a Vice-President of the Parishad.

Subjects Committee Meeting

In the afternoon at 3 P.M. the Subjects Committee met in the hall of the S.B.P. College, under the Chairmanship of Dr. K. M. Munshi. Dr. Mahtab, Sri M. Ananthasayanam Ayyangar, Sri B. Gopala Reddi, Justice Ramaprasad Mukerji, Sri Harendranath Chaudhari, Dr. Radhakumud Mukerji and others were present. The discussions went on for about two hours. In the end, a drafting committee was formed under the Chairmanship of Justice Ramaprasad Mukerji to prepare the resolutions.

AT HOME by the Governor

The AT HOME by the Governor, Sri Y. N. Sukhtankar, was belated by about half an hour due to the Subjects Committee meeting. At 5-30 P.M., the delegates and the prominent citizens of the city gathered on the spacious lawns of the Raj Bhavan, a residency-like building on the sea-shore, to meet Sri Rashtrapatiji. It was a gay evening mixed with the air of scholarship because many of the pandits were seen discussing the various problems of Sanskrit studies over a cup of tea and tasteful snacks and presenting copies of their valuable works to Sri Rashtrapatiji, Sri Munshiji and other distinguished persons. Many of them utilised this occasion to make new acquaintances.

Shastrartha

At 6-30 P.M., a Shastrartha on the traditional lines was held under the Presidentship of Pt. Lokanath Sastri, a veteran old pandit. Acharya T.A.V. Dikshitar, Jt. Gen. Secretary of the Parishad, was also present by special invitation. The discussions covered the subjects of Vyakarana, Vedanta and Nyaya. Pt. Laddukeswar Satpathi, M.A., Vyakaranacharya, Pt. Banamali Misra, Vyakarana - Sahitya - charya, Pt. Bhajakrushna Misra, Vyakaranatirth, Sankhyasastri, Vedantopadhyay and Pt. Radha Raman Das, Nyayacharya, all from Orissa, participated in the Shastrartha. Several pandits from outside Orissa also took part in the discussion. The Shastrartha lasted for more than one hour.

'Chanakya Vijayam'— Sanskrit Drama

At night, a Sanskrit drama, 'Chanakya Vijayam,' was staged by the Sanskrit Natya Sangh of Balasore. This drama has been recast in a simpler form by Pt. Ramanath Misra, Head Pandit, Sriramachandra Tol, Balasore, from 'Mudrarakshasa'. The part of Chanakya was successfully played by the author himself. The drama started at 9 P.M. and lasted for about three hours. Distinguished among the audience were Dr. Harekrushna Mahtab, Justice Ramaprasad Mukerji, Dr. Radha Kumud Mukerji and others. Everybody appreciated the high standards of acting, direction and dialogues etc.

Council and General Meetings

At 8-30 A.M. on April 4, 1959, the meeting of the Council of the Sanskrit Vishva Parishad was held under the Chairmanship of Dr. K. M. Munshi. This meeting considered and adopted the Hon. Gen. Secretary's report for 1957-59, the audited accounts for the year ending 31-3-1958, and the budget for 1959-60. Immediately afterwards the general meeting of the members of Sanskrit Vishva Parishad was held which appointed auditors for the ensuing year.

The meeting elected the office bearers and the Council of the Parishad.

Open Session

Dr. K. M. Munshi's Speech

The open Session of the Parishad started at 10 A.M. under the Chairmanship of Dr. K. M. Munshi with his address:

"I am happy to meet you all in this Sixth Session of the Sanskrit Vishva Parishad. Many things have happened in the field of Sanskrit after we met at Kurukshetra on January 11, 1957.

"The Sanskrit Commission appointed by the Government of India have submitted a comprehensive report, which has now been published. It is a document of great importance

and its authors deserve the gratitude of the country.

"The inauguration of the Varanasi Sanskrit University has brought into existence the first Sanskrit University in the country at a city held in veneration for high learning and religious sanctity throughout the ages. The Uttar Pradesh Government and Dr. Sampurnanand in particular, deserve hearty congratulations for this step.

"The Bihar Government is sponsoring a Bill to establish a Sanskrit University at Darbhanga. Mithila is another region traditionally famed for its Sanskrit learning and such a University will go a great way in the preserving and development of Sanskrit. The Central Council of Sanskrit Education, recently established at Hyderabad, has been conducting 28 Pathasalas and one Central Sanskrit College; it is also making efforts to establish a Sanskrit University in Andhra.

"The Sahitya Academy is compiling and publishing important Sanskrit works including the works of Kalidasa and has decided to publish a Sanskrit Journal under the able editorship of Dr Raghavan, our Secretary. The All India Radio has continued to broadcast talks, recitations and plays in Sanskrit; it has also undertaken the recording of *Vedic* mantras with due regard to appropriate accents, thus preserving for posterity one of the rare achievements of Indians.

"The International Academy of Indian Culture, conducted by Dr. Raghuvira, has been moved to Delhi. It has continued to put forward energetic efforts to throw light on what may be called the East-Asian aspect of Indian culture which has been little known to us so far.

"The Punjab University has started examinations for Prajna, Visharad and Shastric titles in its Oriental Faculty. Diplomas of Acharya will soon be constituted.

"At the examinations held by the Bharatiya Vidya Bhavan, 21,110 students appeared last year for Saral Sanskrit from about 250 centres and 2,203 students appeared for Shastric examinations from 141 centres. These examinations are growing in popularity.

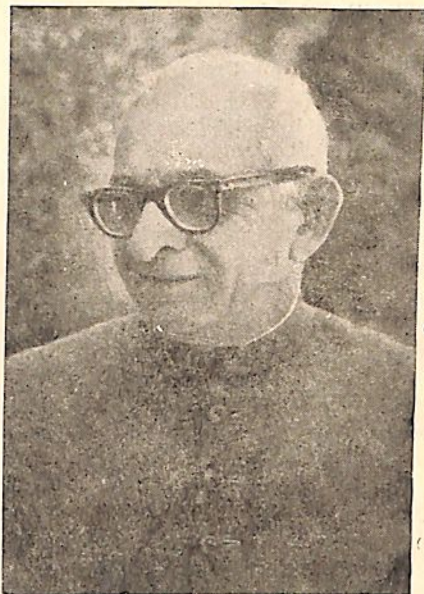
"We have quite some on the debit side too. The Kurukshetra University has made unsubstantial progress towards fulfilling the hopes that we entertained at the last Vishva Parishad. The Tirupati University has also not been able to do anything so far to justify the expectation that it would actively promote traditional learning with which Tirupati has been associated for centuries.

"We wish that the Central Government would move quickly in implementing even the commonly accepted recommendations of the Sanskrit Commission. The recent announcement that the Central Government is going to appoint the Central Sanskrit Board, is welcome. Let me hope that it will not be merely an advisory body, but a central council charged with the promotion of Sanskrit and equipped

with substantial funds. The Vishva Parishad has been pressing for it for several years and the Commission has recommended the proposal. Now that the Government of India have taken on hand the recommendations of the Sanskrit Commission, we might expect that the pace of progress in Sanskritic studies would be rapid.

"The view expressed by the Board of Secondary Education, disapproving the recommendations of the Sanskrit Commission that Sanskrit should be accepted as one of the compulsory languages at the secondary stage of education, is highly to be regretted. It is absurd to treat Sanskrit as an optional language to Hindi or any regional language; that is the surest way to kill Sanskrit and dwarf the other languages. In the education of a person, Hindi for instance, can never be a substitute for Sanskrit, for Hindi itself is yet to develop richness and expressiveness with the aid of Sanskrit, nor can it be as unifying and inspiring a medium as Sanskrit.

"Sanskrit has a distinctive place in the intellectual development and the life of an educated Indian. Without a working knowledge of it, he cannot appreciate the value of his heritage or receive its inspiration; nor can he represent India in the real sense of the word, for he would be a stranger in the land of his fathers, where every value and every institution, which has given continuity to life, have been the gift of Sanskrit.



Dr. K. M. Munshi

"Pandit Jawaharlal Nehru, in his Azad Memorial address, emphasized this aspect recently:—

'It (India) built up a magnificent language, Sanskrit, and through this language and its arts and architecture, it sent its vibrant message to far away countries. It produced the *Upanishadas,* the *Gita* and the Buddha. Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of the highest thought and some of the finest literature, but it became the uniting bond for India, even though there were

political divisions. The *Ramayana* and the *Mahabharata* were woven into the texture of millions of lives in every generation for thousands of years. I have often wondered that if our race forgot the Buddha, the *Upanishadas* and the great epics, what then will it be like? It would be uprooted and would lose the basic characteristics which have clung to it and given it distinction throughout these long ages. India would cease to be India'.

"Time and again, eminent educationalists have emphasized the unifying influence of Sanskrit. The Radhakrishnan Report has stressed it. This Parishad, with which are associated some great names in modern India, has been of the same view. The Commission has emphasized it in no uncertain terms.

"In the pre-Independence days, we accepted the need of Sanskrit studies. We had hoped that when we became free, we would come into our own in this respect. I confess to a feeling of disappointment. Some 'practical' men of importance in post-Independence India have set their face against any practical steps to promote Sanskrit and keep us united and our heritage bright.

"Our language-policy has been anything but creative. We allowed English to fall into neglect during the last thirteen years. As a result, we have been depriving ourselves of the great cementing force which created our nationalism.

"During the thirteen years, we did not promote Hindi in all parts of the country with vigour and now counter-currents have set in. When the Constitution was drafted, the Hindi that we looked forward to was to be drawn from Sanskrit for its richness and expressive power. Yet, after eight years, some people still resent the influence of Sanskrit on Hindi as if Hindi—or for the matter of that any regional language—can grow without the aid of Sanskrit; as if Hindi can possibly be a national medium if its Sanskritic elements were eliminated. If, therefore, we neglect Sanskrit, Hindi will never succeed as a national medium of the country, for it would not have the common vocabulary drawn from Sanskrit and which alone makes it an acceptable national medium.

"Since Independence, we have ignored the importance of Sanskrit. Step by step, Sanskrit has receded into the background. Thereby we have undermined our cultural solidarity and the basis of unity which underlie our regional languages. In the aggregate, we are rearing up a generation of young men and women who are thrown back solely on their regional languages and are developing an aggressive regionalism which threatens destruction of our country and the very existence of our nation.

"In Israel, the Israelites, in their desire to unify the tradition and outlook of Jews immigrating from different countries, have resurrected Hebrew—a dead language compared to Sanskrit—and are using it for mo-

dern use. The Israelites see in it a source of irresistible strength which comes from a common language. This lesson is lost on our 'practical' educationalists.

"What is the excuse given for this disregard of the essential needs of the country? It is said that we want our regional languages to grow, as if Indian languages could grow without the aid of Sanskrit.

"It is said that we do not want to burden our students with an extra load of languages. Fifteen years ago, young men and women studied English and Sanskrit or another classical language thoroughly side by side with their mother tongue. Today the students learn English only in name; the study of Hindi, if at all, is only superficial. The only language they learn is their regional language at whatever stage of development it might be. Their linguistic studies are no longer a mental discipline as before. Why not the students bear the burden of studying Sanskrit as a compulsory subject?

"In many countries in Europe, educated men know two or three languages including a classical language. Is it that Indians, who have a great gift for mastering languages, are not capable of bearing the burden of studying Sanskrit which will make it easier to master Hindi and his regional language?

"It is said again that we want to be science-conscious; we want to be progressives. Nobody says that we should not be progressives in an age of science, but we want them to be good children, good husbands and wives, good parents and good citizens. We also want them to be men of culture; men steeped in human values, truth, beauty and love. How can we do it without the study of a great and beautiful language? And for us what language can be a substitute than the language of Vyasa, Valmiki and Kalidasa?

"We want Sanskrit to remain an integral part of our educational curriculum because it is a great mental discipline; it is a language of culture; it is the store-house of higher values essential to counteract the influence of materialistic outlook which has come to dominate the world.

"We want it more than anything as the greatest source of our unity because, if we neglect it, a time will come when the regional languages will fall apart and the background for the common cultural heritage would disappear, and the country will fall to pieces. A stage will then be reached when neither the Parliament nor the army can put us together.

"We have, therefore, to rally Indian opinion in this country in favour of Sanskrit; to induce our Governments, Ministers, legislatures and local authorities to accept Sanskrit. Most of the State Governments have been very sympathetic to Sanskrit.

"Before we are able to achieve this end, we should also keep before us our principal objectives. We must realise that Sanskrit is not a language of religion or caste; it is

the all-India parent language which has made us what we are and which will keep us true to the best in us and demand our allegiance irrespective of race, religion or caste.

"Sanskrit again cannot be left as it is, a language of a great past. It must be developed as a living medium for modern use. And it is not difficult. Sanskrit is the easiest language to learn as a medium of conversation and its flexibility lends itself easily to the delicate shades of meaning, thought and sentiment, of which a fully-equipped modern language like English is capable of expressing.

"Again, everyone of us must make an effort to see that its influence remains predominent in all regional languages, particularly in Hindi. There is a growing tendency among a section of young literary men to force regional and local peculiarities into our languages, but like the King's English, everyone of our languages should have a standard that can only be furnished by Sanskrit—no doubt, added, enlarged, modified and enriched by words from other regional and foreign languages.

"We should concentrate our eflorts to see that all students, at some stage or other, in their educational career, get a good grounding in Sanskrit; that some schools in the country specialise in Sanskrit; that special efforts are made to induce an increasing number of persons appear in our Saral Sanskrit and other examinations.

"Whenever possible, we have to organise district and federal organisations for the Pathasalas to help them by raising necessary funds and modernising the curricula. If we make an organised effort, I have no doubt that every district will find money for its Pathashalas. This requires that the relative Legislations be amended to empower local authorities to spend money for the Pathasalas. This is a matter to which, I hope, the different State Governments will apply themselves.

"Pathasalas will not live, nor traditional learning continue to be imparted unless they get well-recognised places in the framework of Sanskrit Universities which specialise in traditional learning. The Commission has strongly recommended their establishment. Movements are already afoot in several States for establishing Sanskrit Universities. We have, therefore, to appeal to the State Governments to see that the Sanskrit Universities are brought into existence to which Pathasalas could be affiliated. Few of our ordinary Universities have Sanskrit Institutes for post-graduate study and research attached to them. There are only a few post-graduate Institutes for Indological studies in parts of the country.

"At the same time, all Universities should establish Oriental Faculties for students pursuing studies according to traditional methods. We can certainly look to the University Grants Commission for grants to the Universities and the Institutes,

to enable them enlarge the scope of their action.

"We must also realise that, if Pandits have not to be out-of-date persons but educated men who take their proper place in life, the course of study in the Pathasalas should include such modern subjects as would enable them stand in competition with students of Universities in seeking proper careers. In this connection, State Governments can help considerably by putting Shastris and Acharyas on the same footing for recruits as B.A.'s and M.A.'s respectively.

"Lastly, I would like to draw your attention to the fact that there are numerous religious and charitable endowments in the country for encouraging study of Sanskrit. According to Hindu Shastras, income of Maths and Mandirs have to be used for *Ishta* purposes, among which the study of Sanskrit is included. It is one of the tragedies of our times that these funds are not made available for the purpose for which they had been endowed, but are either diverted to other uses or wasted. If all these sources are properly husbanded, I have no doubt that there will be enough money to provide Sanskrit Universities in most of the States. I know that in the city of Bombay alone there are many large religious and charitable institutions the resources of which, if marshalled for this purpose, could easily establish a Sanskrit University in Bombay. However, year after year, I have seen even funds earmarked for Sanskrit being diverted for other uses. Is it right that we should misuse these funds? Why are our legislators indifferent in this regard?

"These, Gentlemen, are the broad objectives with which we have started and these are the broad objectives which we have to work for. Let me hope that your efforts will be crowned with success."

HON. GEN. SECRETARY'S REPORT

Then the Hon. Gen. Secretary, Sri J. H. Dave, presented the following report of the Parishad:

Revered Rashtrapatiji, Munshiji and Friends:

अदो यद् दारु प्लवते सिन्धोः पारे अपूरुषम्।
तदा रभस्व दुर्हणो तेन गच्छ परस्तरम्॥

Rigveda 10-155-3

O Irrepressible one! Take resort to the Daru Brahma Lord Purushottama, whose image is prepared from out of the log of wood floating on the ocean and thereby reach the Highest.

—Sayanacharya.

The Sixth Session of the Sanskrit Vishva Parishad meets in this ancient and celebrated Purushottama Kshetra in the sacred vicinity of Lord Jagannath—the Daru Brahma. Sanskrit studies must receive an added impetus in this reputed place of Ratha-Yatra and its Car should receive the desired

pull from able hands. There is no dearth of enthusiasm about Sanskrit —among scholars, educationalists, common men, business men and the administrators throughout the country. People realise that the best and the noblest elements of the Indian Culture are embedded in Sanskrit. It is a great and magnificient cultural heritage of India inextricably inter-woven with the life and genius of our people and exercising deep and unmistakable impress on many facets of our life. Yet there have been difficulties and impediments and it should be the effort of conferences like these to focus attention on crucial issues and give a proper lead by their deliberations.

It gives me great pleasure to present my report of the Sanskrit Vishva Parishad for the period 1957-59. As you are aware, we had to postpone last year the Session, originally scheduled to meet in this historic place in March 1958, as we all of us were very keen on having in our midst our beloved President, who is the greatest pillar of strength of our Parishad and who has been gracious enough to attend all our annual Sessions. Another reason was that our indefatigable Chairman also was away from India for four months.

The period since the Kurukshetra Session in January 1957, has been eventful to lovers of Sanskrit and to the Sanskrit Vishva Parishad in particular, because their labours have started bearing fruit. The Sanskrit Commission, in whose ap-



Shri. J. H. Dave

pointment the Sanskrit Vishva Parishad justly takes pride, has made its epoch-making recommendations and the Government is about to take decisions on them. All over the country there has been considerable activity at the Sanskrit front at all levels. Our visiting Professors and Pracharakas have made extensive tours in the country propagating the ideals of the Parishad and you will be very glad to hear that people's enthusiasm has never been more manifest. It is not to be wondered at, having regard to the incomparable role played and being played by Sanskrit in the evolution of human thought and culture.

Only the other day our distinguished Prime Minister gave expression to this aspect of Sanskrit, in his inimitable manner, in his

Azad Memorial lecture—"Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of the highest thought and some of the finest literature, but it became the uniting bond for India, even though there were political divisions. The RAMAYANA and the MAHABHARATA were woven into the texture of millions of lives in every generation for thousands of years. I have often wondered that if our race forgot the Buddha, the Upanishads and the great epics, what then will it be like?"

As will be seen from the details I shall presently submit, there have also been considerable activity and interest abroad in Sanskrit studies. At home, our Examination Departments deserve special mention. As you are perhaps aware, the Bharatiya Vidya Bhavan conducts Sanskrit examinations as recommended by the Sanskrit Vishva Parishad at two levels: the Saral and the Shastriya. In all these examinations a very large number of students appear from all parts of the country and there has been considerable progress in the number of students appearing at each successive examination.

I shall, in first instance, give you a resume of the previous sessions since the Parishad was founded in 1951.

Somnath Session:
(May 11 and 12, 1951)

On November 12, 1947, Sardar Vallabhbhai Patel pledged the country to reconstruct the temple of Somnath and to raise a memorial at Dehotsarga in Prabhas, Saurashtra. Shri Munshi, President of the Bharatiya Vidya Bhavan, in collaboration with the Trustees of the Somnath Trust, convened, on the historic day of the installation ceremony of the Jyotirlinga of Lord Somnath at Prabhas Patan in Saurashtra, on May 11, 1951, an All-India Sanskrit Parishad. Delegates were deputed by 19 Indian Universities and most of the leading Oriental Institutes, and many reputed Sanskrit scholars from all parts of India, numbering 285, attended the Parishad. Shri U. N. Dhebar, the then Chief Minister of Saurashtra and later President of the Indian National Congress, was the Chairman of the Reception Committee. Babu Purushottamdas Tandon, the then President of the Indian National Congress, inaugurated the Parishad. His Highness Shri Padmanabha Dasa Bala Rama Varma of Travancore, presided over the Session. Rashtrapati Dr. Rajendra Prasad, President of the Indian Republic, spoke on the occasion and welcomed and blessed the idea of the promotion of a World Academy of Sanskrit. Shri Munshi, proposing a vote of thanks hoped that, with the co-operation of scholars all over India, the whole scheme would be carried out successfully. A keen desire was expressed at this Session to develop a centre of Sanskrit learning at Somnath.

Varanasi Session:
(November 15 and 16, 1952)

The Second Session of the Vishva Parishad was held at Varanasi on 15th and 16th November, 1952, under the Presidentship of our Rashtrapati, Dr. Rajendra Prasad. The opening Session, which was held in a specially erected pandal, was attended by over 7,000 people, including Sanskrit scholars, eminent Professors, delegates from Universities, representatives of Research Institutions, Pandits, Vedajnas and others interested in the study of Sanskrit, numbering 300. Dr. Sampurnanand, Chairman of the Reception Committee, welcomed the President, Shri Munshi, delgates and visitors. The salient feature of this Session was the Shastrartha which was conducted at the Palace of H.H. the Maharaja of Kashi in which eminent scholars took part. This was followed by Padapuja by the President of 200 Pandits. At this Session, the U. P. Government declared their intention to establish a Sanskrit University at Varanasi.

Nagpur Session:
(April 24 and 25, 1954)

The Third Session of the Sanskrit Vishva Parishad was held at Nagpur on April 24th and 25th, 1954. The open Session met in the specially erected pandal in the campus of the Nagpur University. Rashtrapati Dr. Rajendra Prasad presided over it. The late Pandit Ravi Shankar Shukla, the then Chief Minister of Madhya Pradesh and Chairman of the Reception Committee welcomed Shri Rashtrapati, Shri Munshi, Dr. Pattabhi Sitaramayya, the then Governor of Madhya Pradesh, and other distinguished visitors and delegates. It was attended by 305 delegates, scholars and Pandits representing various Universities, Sanskrit Pathashalas, Colleges and Oriental and Research Institutions. As this Session, "Priyadarshika," a delightful drama in Sanskrit, was staged. On the same day, a Shastrartha on the subjects of Vedanta and Vyakarana was held with Pandit Sabhapati Mishra in the Chair. Pandit Tatachari, Acharya T. A. V. Dikshitar, Pandit Ramajna Pandey and Pandit Anant Shastri Phadke participated in it. The foundation of the Raipur Sanskrit Mahavidyalaya was announced at this Session.

Tirupati Session:
(Nov. 11, 12 and 13, 1955)

The Fourth Session of the Sanskrit Vishva Parishad was held at Tirupati under the Presidentship of Dr. Rajendra Prasad. Shri K. Chandramouli, the then Minister for Revenue and Endowments, Government of Andhra, was the Chairman of the Reception Committee.

The Tirupati Session was a landmark in the history of the movement of the Sanskrit Vishva Parishad not merely by its record attendance of over 1,600 delegates but by the unprecedented enthusiasm evinced by one and all.

Amongst those present were Shri Chandulal Trivedi, the then Governor of Andhra, Shri Harekrushna

Mahatab, the then Governor of Bombay, Shri B. Gopala Reddi, the then Chief Minister of Andhra and now Union Minister for Civil Expenditure, Shri K. Hanumanthayya, the then Chief Minister of Mysore, Shri B. Ramakrishna Rao, the then Chief Minister of Hyderabad and presently Governor of Kerala, Shri Ananthasayanam Iyengar, Speaker of the Lok Sabha, Shri M. Patanjali Shastri, former Chief Justice of India, Shri C. Subramaniam, Education Minister of Madras, Shri P. V. Rajamannar, Chief Justice, Madras, Messrs. Shri Sanjiva Reddi, late Shri Kala Venkatarao, Shri Sanjeevaiya, Andhra Ministers, Shri B. Somaiya, Retired Judge of the Madras High Court and others. Smt. Kusum Trivedi, wife of the then Andhra Governor, was also present.

The Rashtrapati stressed the importance of the study of Sanskrit as an essential pre-requisite and briefly traced the monumental work done by foreigners in this field. He referred to the unifying force which Sanskrit had played in the cultural evolution of the country. The Constitution of the Parishad was adopted at the Session. The decision to organise Saral Sanskrit Examinations was also taken at this Session. Proper development of Sanskritic studies in the Venkateshwara University was envisaged in this Session.

Kurukshetra Session:
(Jan. 11, 12 and 13, 1957)

The Fifth Session of the Parishad was held at holy Kurukshetra, under the Presidentship of Dr. Rajendra Prasad. Shri C. P. N. Singh, the then Governor of Punjab, was the Chief Patron of the Reception Committee and five Ministers of the State, including Sardar Kairon, the Chief Minister and Shri Brish Bhan, the then Dy. Chief Minister, were the patrons. Dr. A. C. Joshi, Vice-Chancellor of the newly established Kurukshetra University, was the Chairman.

The foundation-stone of the Kurukshetra University was laid at the time of Session itself by our Rashtrapati.

Over 600 delegates from all over India attended the session inspite of the severe cold and rains. On the first day, after the address of Dr. A. C. Joshi, Chairman of the Reception Committee, Dr. C. P. N. Singh, the then Governor of Punjab, welcomed the Rashtrapati, Shri Munshiji and all other delegates.

Shri J. H. Dave, Hon. General Secretary, read the messages received for the occasion from various persons and institutions. He also read the annual report of the Sanskrit Vishva Parishad which was received with enthusiasm. Then Rashtrapatiji inaugurated the Session with a short speech which was translated into Sanskrit by Acharya T. A. V. Dikshitar.

In the evening the Punjab Government gave an at-home to the delegates and at night a debate was held on the subject "Whether the daughter should inherit father's

property," with Acharya T. A. V. Dikshitar in the Chair.

On the second day, the Session was held under the Presidentship of Dr. K. M. Munshi, the Chairman. Several resolutions were passed and many scholars spoke. The proceedings were conducted in Sanskrit. At night, a Kavi Sammelan was held under the Presidentship of Acharya Prabhakar Misra of the Bharatiya Vidya Bhavan.

The Session concluded on the third day.

Puri Session:

Now we are meeting here after more than 2 years on the invitation of Dr. Harekrushna Mahatab, the talented Chief Minister of Orissa, which the Sanskrit Vishva Parishad has very gratefully accepted. This Session also is being presided over by our beloved Rashtrapatiji, but for whose great interest in our Parishad and our Chairman, Dr. K. M. Munshi, who both are happily here to guide our deliberations, the Parishad would not be what it is today.

A meeting of prominent Sanskritists and workers at Puri was held and a Reception Committee with the following Office-bearers was formed:

Chief Patron:

Shri Y. N. Sukhtankar, Governor of Orissa.

Chairman:

Dr. Harekrushna Mahatab, Chief Minister of Orissa.

Vice-Chairmen:

Shri Lingraj Panigrahi, Minister
Shri Radhanath Rath, Minister
Shri Srinivas Ramanuj Das, Mahant Maharaj of Emar Math,
Dr. P. Parija, Vice-Chancellor, Utkal University,

Secretary:

Dr. Surendra Narayan Acharya

Jt. Secretaries:

Shri Kishori Mohan Dwivedi
Shri Purna Chandra Tripathi

Treasurer:

Rai Bahadur Loknath Misra

Members:

Shri Jitendra Nath Mukherjee
Pandit Jagannath Rath
Shri Nalini Kishore Ray
Shri Chintamani Misra
Shri Padmalochan Upadhyaya
Dr. Mahatab Misra
Shri Sarbeshwar Das
Dr. Karunakar Kar
Dr. Damodar Misra
Shri Kshitish Chandra Deb
Shri J. N. Hakim
Dr. Shib Narayan Acharya
Shri Mahesh Prasad Rath
Shri Murari Tripathi
Shri Bhagaban Pratihari
Shri Gangadhar Mahapatra

The Committee has worked very hard to make such excellent arrangements for the Session. In this connection, special mention may be made of Dr. Harekrushna Mahatab, the Chairman of the Reception Committee, Dr. S. N. Acharya, the Secretary, Prof. K. M. Dwivedi, Honorary Professor of Sanskrit Vishva Parishad for Orissa,

and other members of the Reception Committee. Mention must also be made of the pre-Session propaganda tour of Acharya T. A. V. Dikshitar, Principal, Mumbadevi Sanskrit Mahavidyalaya and Joint General Secretary of the Parishad, in the company of Acharya Prabhakar Misra of the Bharatiya Vidya Bhavan.

PROGRESS SINCE LAST SESSION

Sanskrit Commission

The Sanskrit Commission was appointed by the Government of India in October, 1956 with Dr. Suniti Kumar Chatterji as its Chairman. Shri J. H. Dave, Hon. Gen. Secretary of the Sanskrit Vishva Parishad, Dr. V. Raghavan and Dr. R. N. Dandekar, the Secretaries of the Sanskrit Vishva Parishad, were among other members of this Commission. Dr. R. N. Dandekar acted as the member-Secretary. The Commission prepared a comprehensive questionnaire in Sanskrit and English which was circulated to 4,000 persons and institutions interested in the cause of Sanskrit, throughout India. About 1,200 replies were received out of which as many as 470 were in Sanskrit. Then the Commission toured the country in five laps and interviewed over 1,100 persons representing various shades of opinion. The Commission also visited Pathashalas, Universities, Libraries and other Indological Institutes and all celebrated centres of Sanskrit learning down the centuries. It met the acharyas of the various sects and discussed with them the subject.

It took a little over a year to finish this work and prepare the report which was finally submitted to the Government in December 1957. Since then the report has been published and is available from the Manager of Publications, Delhi. It is in 12 Chapters with an Epilogue and 9 Appendices and covers 439 pages.

To publicize the recommendations of the report, the Bharatiya Vidya Bhavan also published in the Bhavan's Journal and Bhavan's Bulletin the Recommendations (Chapter 12) of the Commission's Report. Copies of the Bulletin were sent free to persons interested in the cause.

Now it is reliably learnt that the Government of India has decided to set up a Central Sanskrit Board for the purpose of co-ordinating, standardising and promoting Sanskrit studies all over India. Some of our delegates might remember that we passed a resolution urging the establishment of such an Institution at the Tirupati Session and sent a delegation consisting of the late Shri N. Chandrasekhara Aiyar, Sardar K. M. Panikkar, Shri M. Ananthasayanam Ayyangar, Shri M. Patanjali Sastri, Dr. Bakshi Tekchand and Shri J. H. Dave, the Hon. General Secretary. The Government is also said to be

considering a scheme for giving financial assistance to Sanskrit Organisations and individuals. It is gratifying to note that the Government of India has started giving annual pensions worth Rs. 1,500/- till life and Certificates of Merit to Sanskrit scholars since last year. Delegates may like to have detailed discussion on the report and pass Resolutions on the subject.

Saral Sanskrit Examinations

It is now full 3 years since the Saral Sanskrit Examinations are being held regularly twice a year. The Chairman of the Parishad by his order dated Dec. 15, 1955 (*vide* Resolution XII of Tirupati) appointed a Committee of experts to prepare the syllabus and plan for conducting the examinations. Due to lack of funds the Sanskrit Vishva Parishad could not undertake such a scheme which required a fairly large set-up. Therefore, the Bharatiya Vidya Bhavan offered to take up the work as recommended by the Parishad, and the offer was accepted. A suitable office was established at the Bhavan's Central Home in Bombay and prepared text books for the Prarambha, Praveshika, Parichaya and Kovid examinations. First of all, they were published in Hindi but now they are available in Marathi, Gujarati, English, Tamil and Kannada also. Efforts are being made to get them translated into the rest of the Indian languages as well.

Till now six examinations under this scheme have been held, a summary report of which is given below:

	Examination		No. of Centres	Prarambha	Pravesh	Parichaya	Kovid	Total
1.	September 1956	..	89	2379	387	58	..	2824
2.	March 1957	..	141	3840	1046	149	56	5091
3.	September 1957	..	203	6408	1769	424	116	8717
4.	February 1958	..	196	5245	2143	605	208	8201
5.	September 1958	..	253	9194	3169	827	345	13535
6.	February 1959	..	265	6704	2951	740	415	10810
			..	33770	11465	2803	1140	49178

It is evident from this report that the number of examinees has increased gradually. The Bharatiya Vidya Bhavan is striving hard to popularise these examinations in all parts of India.

This department has centres at Johannesburg, S. Africa and Puttur, Ceylon, also. The Hindi Vidya Mandir, Johannesburg, is running classes in Sanskrit and Gita and about 150 students are appearing for

examinations every year. At Puttur, Pt. S. P. Sharma conducts the classes and sends over 100 students for examinations every year.

Shastriya Sanskrit Examinations

The Saral Sanskrit Examinations were primarily meant to encourage the study of Sanskrit among the younger generation. With a view to make similar effort on a higher level, it was decided at the Kurukshetra Session to organise the Shastriya Sanskrit Examinations. A high-level Committee under the Presidentship of our distinguished Chairman was appointed to prepare the syllabus.

The Committee decided to hold the following examinations:

1. Praveshika
2. Purva Madhyama
3. Uttara Madhyama
4. Shastri (2 parts)
5. Acharya (3 parts)
6. Vachaspati (Research)

As in the case of the Saral Examinations, at the request of the Parishad, the Bharatiya Vidya Bhavan was good enough to shoulder the burden of implementing this resolution. The first series of these examinations was held in January 1958 and 2,203 students spread over 141 centres throughout India, appeared as follows:

Acharya, Part One

Total number of students	219
Students appearing for the exams.	167
Absent	52
Passed	80
Passed in Sanskrit only	37
Failed	50

Shastri, Part One

Total number of students	389
Students appearing for the exams.	304
Absent	85
Passed	74
Passed in Sanskrit only	140
Failed	90

Uttar Madhyama

Total No. of students	359
Students appearing for the exams.	292
Absent	69
Passed	197
Failed	95

Purva Madhyama

Total number of students	562
Students appearing for the exams.	479
Absent	83
Passed	337
Failed	142

Praveshika

Total number of students	674
Students appearing for the exams.	569
Absent	105
Passed	274
Failed	295

It is encouraging that a fairly large number of students have appeared for these examinations in spite of their difficult character. Every effort is made to maintain a high standard for them. The different Universities have recognised

them as equivalent to their various examinations. The Government of Bombay, vide their Resolution No. SSN/1357-E of July 1, 1958, have recognised the Shastri and Acharya examinations as equivalent to the B.A. and M.A. respectively. Similarly, the Agra University allows the Shastris to appear for their B.Litt. examination. These examinations are also recognised by the various institutes for Sanskrit teaching in India on a reciprocal basis.

Jayanti Celebrations

Pursuant to the Sanskrit Vishva Parishad resolutions, the branches of the Sanskrit Vishva Parishad all over the country have organised Vyasa, Valmiki and Kalidasa Jayantis (on Vyasa Poornima—Ashadha Shukla 15, on Rama Navami—Chaitra Shukla 9, and on Vijaya Dashami—Ashvin Shukla 10 respectively), with much enthusiasm. Scholars and lovers of Sanskrit took part in them in very large numbers. We hope that in course of time these will come to be recognised as National Festivals.

Some confusion has been experienced about the fixing up of the correct dates for these Jayantis. Special mention may be made of the controversy about Kalidasa whose Jayanti was celebrated at Ujjain this year on a different date. The time has come when we should settle such matters by common consent among scholars.

Who is Who

The editing of the Who is Who of the eminent Sanskritists and Indologists is in progress. We have received data for about 1,200 persons; those who have not yet furnished the data may kindly send it to the Central Office at their earliest.

Tours Etc.

The Head Office at Bombay is organising tours of the Hon. Professors and other office-bearers of the Parishad from time to time. Acharya T. A. V. Dikshitar, Jt. General Secretary of the Parishad and Acharya Prabhakar Misra have toured different parts of the country. The following Hon. Professors have toured and organised branches of the Parishad in their respective areas:

Shri K. M. Dwivedi in Orissa
Prof. Hansraj Agarwal in Punjab
Shri Gopikrishna Dwivedi in M.P.
Shri Vasudeva Shastri in Andhra
Prof. Dharmendra Nath Shastri in U.P.
Prof. Balrama Panikkar in Kerala.
Shri D. Sharma in Assam.

REPORTS FROM BRANCHES

Some of the branches of the Sanskrit Vishva Parishad have presented reports of the activities of their respective branches, a summary of which is given here.

Andhra

Our branch at Shri Gauthami Peetham at Rajahmundry has done commendable and constructive work this year. It founded an Oriental

College, an Oriental Secondary School with a Middle School, a Pracheena Paddhati Pathashala aiming at a regular secondary school course and a College as well as a post-graduate course of studies and has started a free boarding and lodging hostel to help the poor students. It has also been successful in opening a course for the Andhra University admission test examinations.

A feature of the Pracheena Paddhati Pathashala is Bhashya-Patha-Pravachanams and Vedartha-Goshthis etc.

It has approached the Government for recognition and grants in the same way and on the same scale as is being given to the Social Welfare organisations which help poor women and girls at Rs. 50/- per head per month. It has also started a cultural bulletin for the benefit of scholars and students under the editorship of Shri K. J. Gopal Rao.

Our Hon. Professor, Shri K. Vasudeva Shastri has opened several new branches and visited the old ones.

Saral Sanskrit Examinations were held twice a year during the last three years at Gudivada College centre. Students have been coached up for the higher examinations also.

The Vishva Parishad Bhimavaram Branch, was constituted with 50 members and the Branch is working for the propagation of Sanskrit. A Sanskrit Pathashala was started at Someswaraswamy Jain Temple, Bhimavaram. The Bhagavad Gita class also is run in the temple and the Executive Officer is kind enough in giving all possible help for conducting these classes.

Ved Sastra Parishad is a body attached to this Sanskrit Parishad and every year 200 scholars are honoured on Asauja Sukla Poornima day. Nearly an amount of Rs. 800/- is raised by subscriptions and spent for honouring Sanskrit pandits every year. Saral Sanskrit examinations are being conducted for the last 2 years and a good number of students have appeared at these examinations.

In June 1959 an Oriental College is being started with donations raised from the public of Bhimavaram and it is hoped that a Sanskrit College and a Sanskrit High School will also be started here.

Assam

The 2nd annual conference of Sanskrit Vishva Parishad, Mahabishnu Branch, was held on the 6th April, 1958, at the premises of Mahabishnu Jagna Pith, under the presidentship of Shri U. K. Sarma, B.A., Kavya Tirtha, the Retired Revenue Secretary to the Government of Assam. Shri J. Sarma, M.A., Vedanta-Tirtha, the Hon. Professor of Sanskrit Vishva Parishad, inaugurated the conference. The meeting began with Vedapatha by Shri B. Goswami, Vedanta Tirtha. About four hundred Sanskrit scholars and lovers of Sanskrit, including principals and professors and headmasters of the neighbouring

colleges and schools, were present besides a large number of local people.

A Sanskrit Institution under the name of "Mahabishnu Vidyapith" was started at the premises of Mahabishnu Jagna Pith with Shri B. Sastri as Hon. Professor, with effect from 1-10-1957. A good number of students are learning Sanskrit in this institution.

A committee of 5 members was formed to collect old manuscripts and to publish Saral Sanskrit books so that the average student may easily understand Sanskrit. The Committee has collected some manuscripts and are compiling some books which will soon be ready.

Bihar

In this state, the branch at Rosada, Darbhanga, is active and is holding meetings from time to time and encouraging people to take interest in Sanskrit activities. Acharya Shyam Sunder Gupta is the President of this branch which is also running a Pranava Anusandhana Pratisthana. We hope, in the current year, more branches will be opened in Bihar.

Bombay

The State of Bombay has more than 200 branches, kendras and mandalas of the Sanskrit Vishva Parishad. Almost all of them are sending students for the Saral and Shastriya Sanskrit Examinations. Thousands of students appear from Maharashtra and Gujerat. They celebrate Vyasa, Valmiki and Kalidasa jayantis regularly and hold other meetings and lectures etc. for the spread of Sanskrit in the State.

Last year, Acharya T. A. V. Dikshitar, Principal of the Mumbadevi Sanskrit Mahavidyalaya and the Jt. General Secretary of the Sanskrit Vishva Parishad, toured various parts of the State. He visited many centres, supervised their work and delivered lectures on various topics of cultural interest. He found immense enthusiasm in the people for Sanskrit language and culture.

The city of Bombay has about 40 centres of examinations which send over 3,000 students every year to appear for the various Sanskrit examinations.

Delhi

The Delhi branch of the Parishad is functioning under the direction of Shri M. Ananthasayanam Ayyangar. Shri Anantachari is the Hon. Secreatry. They hold regular Sanskrit classes in the Bharatiya Vidya Bhavan. Arrangements are being made to open classes for the M.P.'s also.

Kashmir

The Bharatiya Hindi Sanskrit Parishad of Kashmir is affiliated to the Sanskrit Vishva Parishad. Yuvraj Karan Singh, Sardar-i-Riasat, is its Patron. The Parishad is running a reading room in Srinagar. It has opened over 10 examination centres in different parts of the State.

About 600 students have appeared from them in the various examinations. It has also opened several pathasalas in villages of which two are still functioning.

There are about 30 Sanskrit schools in the State for which the Government is giving monetary aid but their condition needs improvement. Therefore, the local Parishad is considering a proposal for introducing elementary Sanskrit Examinations in these institutions.

Kerala

The inauguration of the Vidvat Sabha, a branch of the Parishad, in 1957, was performed by the Governor, Dr. B. Ramakrishna Rao. About twenty scholars participated in the discussions and discoursed on the various shastric subjects. The concluding meeting was presided over by Shri C. D. Deshmukh, Chairman of the University Grants Commission. Prizes were awarded to those scholars who participated in the Vakyartha Sadas at the concluding meeting. The Governor who inaugurated the Sabha was presented with a welcome address in Sanskrit.

The Vidvat Sabha was held in 1958 also for three days during the Pooja festival. The Sanskrit College was the venue of the Vidvat Sabha. Thirty Sanskrit scholars and twenty senior students of the Sanskrit College participated in the Vakyartha Sadas and discourses. All the fifty participants were awarded presents. The opening session and the concluding session were attended by a large number of Sanskrit lovers.

The members of the Vaidika Vidvat Sabha of the Parishad recited Vedas in the Udayadityapuram Temple of Trivandrum and the Mahadev Temple of Oachira in Central Travancore during the festival season of these Temples. At the Oachira Temple, the recitation lasted for five days, while at Udayadityapuram Temple it lasted for three days. The Vaidikas who participated in this were given presents.

Several public meetings (more than 80) were held in the various parts of the State and addressed by the Hon. Professor, Shri K. Balarama Panikkar, on matters concerning Sanskrit education and culture. Some of the meetings were presided over by the State Governor and Ministers. Fairly large crowds attended these meetings.

Public opinion was mobilised against the move to merge the Trivandrum Sanskrit College in the Oriental College and memoranda were presented to the University and the Government against the move as a result of which the University has given up the idea.

Madhya Pradesh

In Madhya Pradesh we have several branches which are functioning with enthusiasm. The Jabalpur branch is taking steps to propagate Sanskrit studies and trying to improve the condition of the existing Sanskrit Pathashalas. A deputation of the office-bearers and workers waited up on the Municipal authorities to urge upon them the need of helping the cause of Sanskrit.

The Vindhya Sanskrit Vishva Parishad has brought out BAGHELA VANSHA VARNANA, a manuscript of Samvat 1735, Vik. composed by Rupani Sharma, a court poet of Bhava Simha Deva of Rewa. The publication is based on notices of M. M. Hara Prasad Shastri and has been edited by Shri R. L. Agnihotri, Secretary of the Parishad branch. The work contains 100 verses describing the genealogy of the Baghela rulers of Rewa and contains material of historical value for scholars of medeival Sanskrit works.

The Parishad proposes to publish now the RADHA VALLABHIYA, BRAHMA SUTRA BHASHYAM of Maharaja Vishvanath Simha of Rewa, a ms. of Vik. Sam. 1895—a unique work on Radha Vallabhiya Bhakti cult.

In September 1957, the Governor of Madhya Pradesh, Shri Pataskar, paid a visit to the Sanskrit Pathashala and the Parishad branch presented to him a welcome address in Sanskrit at a largely attended public function.

On 26 September, 1957, Shri Satvalekar Felicitations took place, when a distinguished gathering of lovers of Sanskrit assembled and suitable speeches wishing long life and prosperity to this great Sanskrit Scholar of India were made. Rs. 200/- as donation was also sent to the Nidhi of Sri Satvalekar.

On 26 November, 1957, the Parishad branch gave a Sanskrit address to Jagatguru Kripaldas, who delivered a series of speeches on Hindu Philosophy.

Effort is being made to construct a building for Sanskrit Pathashala at Pandhariya in Bilaspur Dt. The Pathashala is being already run by the Janapad of Mungoli Taluka of the District.

Madras

The Sanskrit Academy at Madras, which is associated with the Parishad, has been organising various functions in which Indian and Western Scholars participate.

Our branch at Mutharasanallur (Trichy) celebrated its anniversary in December 1958, under the presidentship of Justice A. S. P. Aiyar of the Madras High Court. He distributed special prizes, awarded by His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetham to students passing these Sanskrit examinations of the Vishva Parishad. The function was held in the Bala Gurukulam, Mutharasanallur.

Shri A. S. P. Aiyar was received with Poorna Kumbam and Vedic recital by the students of the Sanga Veda Pathashala. Dr. V.B. Nataraja Sastri, Vice-President, welcomed the gathering. Mr. R. Sambasivayyah, President of the Parishad branch in Mutharasanallur, presented the annual report, Mr. G. Kandaswami, Vice-President of the Parishad, presented the pupils who were awarded with prizes which included half a dozen copies of the full text in Devanagari script of Srimad Valmiki Ramayana.

The branches at Trichnopoly, Madurai and Chidambaram are functioning enthusiastically. The

Madurai branch is running several Sanskrit schools and night classes.

Orissa

Most of the existing branches and kendras of the State were visited by our Hon. Professor, Shri K. M. Dwivedi for the purpose of studying their work and progress. In addition to this, he opened 3 new branches and 2 kendras in different places. Branches were started at Anandpur in the district of Keonjhar, Sambalpur and Bolangir and kendras at Orgaon and Khurda in the Puri district. He visited all these places, arranged public meetings and addressed them to explain to the people the aims and objects of the Parishad and the means of achieving them. At Sambalpur and Bolangir, he addressed the students of the local colleges and stressed the necessity of starting mandals in them. He also visited Sundergarh, which is backward in education and met the Head-master of the local High School and other influential persons of the town to encourage them to take proper interest in Sanskrit education by starting a Sanskrit Vidyalaya and a branch for the purpose of improving cultural activities of the place.

Pondicherry

The inauguration of the Sanskrit Parishad of the Shri Aurobindo International University Centre for the promotion of Sanskrit studies took place on February 1st, 1958, under the presidentship of Shri Nalini Kant Gupta, Secretary of the Ashrama.

Citing the example of Shri Aurobindo who read and revealed a new meaning and infused the vigour of a new life into our ancient Shastras, philosophy, literature and art, Shri Gupta pleaded for a new approach to this magnificant language of Sanskrit which should not be limited to the revival of old knowledge only.

Speeches were also made by the nationals of China, France and Germany emphasising the important place Sanskrit occupied in the world as a living vehicle of culture and spiritual thought.

Punjab

In Punjab, Prof. H. R. Agarwal, our Hon. Professor, is working with enthusiasm and the Punjab branches have progressed satisfactorily. Several branches held annual conferences and celebrated Jayantis of Kalidasa, Vyasa and Valmiki on a large scale. The Batala branch has started a school to give free Sanskrit education. The Taragaon branch has requested the Government of Punjab to make the teaching of Sanskrit compulsory upto the middle standard.

A Sanskrit Shloka Tournament was held at Simla under the auspices of the S. V. P. Himachal Branch, with Shri A. P. Jain as Gen. Secretary. Teams from seven schools participated in it. The team reciting the maximum number of shlokas was awarded with the Gainda Mal Hem Raj Running

Trophy. A shloka once recited was not to be repeated in the same session. The finals of this tournament took place between D.A.V. High School, Govt. Girls' High School and Arya Girls' High School. Several students had memorised 300 to 700 shlokas each.

Rajasthan

The Sanskrit Vagvivardhini Parishad, Jaipur, did a commendable job this year by felicitating Mahamahopadhyaya Pt. Giridhar Sharma Chaturvedi, the great Sanskrit scholar, on the occasion of Kalidasa Jayanti. Shri Devi Shankar Tripathi, ex-Chairman of the State Public Service Commission, presided over the function.

A new branch of the Parishad was opened at the well-known institute for village uplift at Sangaria, Gramotthan Vidyapith. Swami Keshavanandji, M.P., founder of the Vidyapith, was elected President.

Uttar Pradesh

Thousands of students are appearing for the Sanskrit Examinations from this state due to the efforts of our branches. The Amar Bharati Parishad, Kanpur, held a Hindi-Sanskrit Conference this year, which was inaugurated by Shri Vishwa Nath Misra, Inspector of Sanskrit Schools in the State. Dr. Har Dutt Shastri presided over it. Many speakers took part in the debate which was aimed at finding ways for the spread of Sanskrit.

Our workers are reaching hill stations like Ranikhet and working for the cause of Sanskrit.

The Agra branch is doing commendable work under the guidance of Sri Brijnath Goswami and Sri Paras Nath Dwivedi who is the Principal of the Vidya-Dharma-Vardhini Mahavidyalaya. The branch at Rath also has made strides in the direction of popularising Sanskrit. Swami Brahmanandji, a veteran social-worker, Sri Kamala Kant Tripathi and Sri Chandra Shekhar Sastri are the leading lights of this branch.

FOREIGN BRANCHES

America

Dr. Shakuntala Rao Shastri has established an East West Institute in New York. This Institute is working for the spread of Sanskrit knowledge, literature and culture in general.

The Asia Foundation of San Fransisco, California, has also a branch of Sanskrit Vishva Parishad.

The American Academy of Asian Studies, of which Mr. Earnest Wood is the Director, is also running a branch of Sanskrit Vishva Parishad. This branch organises lectures, classes and other meetings for the spread of Sanskrit and the philosophy of Gita. Prof. Ved Vrat, Dean of the Academy, is doing commendable work.

Germany

The Bharat Bhavan at Stuttgart has a centre of Sanskrit Vishva Parishad.

Japan

The Vishva Parishad branch or the Sanskrit University of Japan was opened in November 1955. Sri Yasaburo Simonaka, President of the World Brotherhood in Japan, was elected its President. An Executive Committee consisting of Sri R. Tokuzava, Dr. R. Watanbe, Dr. H. Nakamura, Prof. K. Inazu and Dr. Shakuntala Rao Sastri was formed to fulfil the aims of the Parishad. It has published the Mantra Brahmana, Sanskrit Bumpono Shinkenkyu (A New Study of Sanskrit Grammar) and Bhagavad Gita. The Japanese Sanskritists have also started a Japan India Society, to promote cultural relationship between the two countries.

LIST OF BRANCHES

State	Branches	Kendras	Mandalas	Total
Madras	4	8	5	17
Rajasthan	5	12	23	40
U. P.	39	52	51	142
M. P.	21	35	43	99
Assam	6	5	6	17
Kerala	3	2	4	9
Mysore	8	6	9	23
Orissa	3	2	4	9
Punjab	9	12	17	38
Bombay	59	86	64	209
Andhra	16	34	11	61
Japan	1	..	..	1
U. S. A.	3	..	..	3
Ceylon	1	..	..	1
Germany	1	..	..	1
				670

REPORTS FROM GOVERNMENTS etc.

Many Governments, Universities, Sanskrit Colleges, Indological Institutions, A.I.R. Stations and our Embassies abroad have kindly sent us resumes of the work done in their respective areas, a summary of which is given here.

Government of India

The Government of India are planning to establish an Institute of Indology in New Delhi on a large scale for which land and grant-in-aid have been provided. They are intending to give special training to persons who will be selected to work there.

It is learnt that on the recommendations of the Sanskrit Commission, a scheme for giving financial assistance to voluntary Sanskrit organisations and individuals etc. for the development of Sanskrit, is being formulated. The question of setting up a Centre Sanskrit Board is also under the active consideration of the Government.

Sahitya Academy

The Sahitya Academy is compiling the Bibliography of Sanskrit literature. The National Library, Calcutta, has undertaken the work on the Academy's behalf.

It is publishing works of Kalidasa, specially edited by well known scholars. Meghaduta, edited by Dr. S. K. De, has been published. Vikramorvasiyam, edited by Prof. H. D. Velankar, is in the press. The late P. M. Lad had collated the previous manuscripts of Ritusamhara. The unfinished editing is being finalised by Dr. S. K. De. Kumarasambhava, by Dr. Surya Kant, is ready and will shortly go to press. The other three works are under preparation.

A comprehensive anthology of Sanskrit literature in four volumes is being compiled and edited. Vol. 2, covering the Epics and the Puranas and compiled by Dr. S. K. De and Dr. R. C. Hazra, is in press. Vol. 1 will contain Vedas, Brahmanas and Sutras and is being edited by Acharya Vishva Bandhu. Vol. 3 will contain Classical Literature and is being edited by Dr. V. Raghavan and Dr. V. S. Agarwal. Vol. 4 will contain Jain and Buddhistic Texts and Inscriptions and is being edited by Dr. Hiralal Jain, Dr. Nalinaksha Dutt and Dr. Bahadur Chandra Chhabra. A separate anthology of Subhashitas would be edited by Dr. V. Raghavan and Prof. K. A. S. Iyer.

The Academy proposes to publish a six-monthly Journal, *Sanskrit Pratibha,* from April, 1959. It will be edited by Dr. V. Raghavan. It will be devoted to contemparary writing in Sanskrit of creative quality.

The Academy has given financial assistance to the late Vallathol Narayan Menon for publication of Rigveda in Malayalam, to Dr. P. C. Dharma of Hindu University for publication of the Ramayana Index,

to Dr. P. S. S. Sastry for publication of Patanjali's Mahabhasya in English and to Shri K. V. Chitale for publication of the Life of Lokamanya Tilak in Sanskrit.

All India Radio

Sanskrit programmes were introduced by All India Radio in April 1949. Though started as an experimental measure, the popularity of these programmes was such that they soon became a regular feature in All India Radio and at present as many as 28 stations of All India Radio broadcast programmes in Sanskrit for a duration varying from 15 to 30 minutes a week.

During 1957 and 1958, the total number of items broadcast during the years (1st January to 31st December) is indicated below:

	1957	1958
Talks	408	414
Recitations.. ..	272	191
Plays and features	107	92
Miscellaneous ..	73	71
	860	768

With a view to preserve the traditional style of recitation of Rig Veda and Sama Veda, since the great pandits are now gradually decreasing in number, it has been decided to prepare recordings of Rig Veda and Sama Veda by Pandits who could recite them in the best traditional manner.

So far as Rig Veda is concerned, it has been decided to tape-record 82 suktas of various types. Nearly half of them are to be recorded at Bombay under the supervision of Prof. H. D. Velankar of Bharatiya Vidya Bhavan, and the rest at Madras under the supervision of Dr. V. Raghavan of the Madras University.

The tape-recording of Yajur Veda and Atharva Veda is also under consideration.

Dr. V. Raghavan of the Madras University has been appointed as the Special Advisor for Sanskrit programmes in All India Radio. He will advice AIR about the quarterly schedules of Sanskrit programmes and also about special Sanskrit programmes that may be planned by AIR from time to time.

Besides the broadcasts in the Home Services, AIR has also been able to be of some assistance to foreign Universities and scholars engaged in the study of Indology and Oriental Languages. One set of such recordings was prepared and supplied during 1957 to all the persons and institutions who had asked for them.

Andaman Islands

Sanskrit has been introduced as an optional subject in the Government High School, Port Blair, and this may be taken as a welcome beginning in a very backward State.

Andhra

There are three Universities in Andhra Pradesh. One is the Sri

Venkateswara University, Tirupati, another is the Andhra University, Waltair, and the third is the Osmania University, Hyderabad. The teaching of Sanskrit has been introduced in all the above three Universities.

In the Sri Venkateswara University the teaching of Sanskrit in Honours Course has been started. The Oriental Research Institute has been taken over by the University authorities recently from the management of Tirumal Tirupati Devasthanams and it is also managing the Oriental Manuscripts Library.

There is a Chair of Sanskrit in the Andhra University and they have also introduced Honours Course in Sanskrit. Sri Venkateswara and Andhra Universities have fourteen Sanskrit Colleges in their areas. Mimamsa, Vedanta, Nyaya, and Vyakarana Shastras and Telugu and Hindi Literatures are being taught in these colleges. In the areas of the above two Universities, 18 Oriental High Schools have been started with Sanskrit as main subject and about 10 unrecognised Pathashalas are teaching Sanskrit.

In June 1958, a Sanskrit College was started in Guntur town. It has also introduced courses for Sanskrit Sahitya, Telugu and Hindi languages and gives coaching to students to enable them to appear for the University examinations.

In the Andhra Pradesh area Sanskrit is introduced as a special subject in 20 High Schools during the years 1957-1958.

The Sanskrit Pathasalas are working under their Holiness the Jagadguru Mathams in the Andhra Pradesh area. The Andhra Government has given advance increments in their respective salaries to the Sanskrit Pandits and Sanskrit title-holders and regional language pandits. Sanskrit title-holders alone were permitted to teach the regional language in high schools without the regional language title.

Assam

In this State, there is only one University, namely the Gauhati University, in which the Sanskrit studies have been kept in all the classes i.e., upto M.A. class. In non-University institutions such as Chatuspathis and Tols etc., the study of Sanskrit has been continued as before according to the old methods. But recently a new scheme of Sanskrit studies in Tols (pathashalas) has been introduced by the State Government on experimental basis and four model Tols have been started so far, in which some of the modern school-subjects i.e. History, Geography, Elementary Science and Hindi etc. are included.

The number of recognised Sanskrit Tols during the year was 103 and four Pali Tols.

During the period there was a great deal of discussion regarding the possibility of starting either a

Govt. Sanskrit College or Sanskrit University in Assam. The matter has not taken any final shape till now.

A Small Committee was earlier formed by the State Government to advise them as to how a re-organisation of Sanskrit education in the State could be brought about. The Committee submitted its recommendations which are receiving the attention of the Government.

Bihar

There are 4 Government Sanskrit Colleges of the new type, situated at each of the 4 divisional headquarters. Besides these, there are 83 recognised Sanskrit High Schools of the new type including 12 Govt. Sanskrit High Schools, situated at the 12 district headquarters. In this way, the State has seen the establishment of 87 institutions of the new type till now. Instructions are imparted upto Uttar Madhyama or Higher Secondary Standard in the Sanskrit High Schools and in the Sanskrit Colleges, upto Acharya standard.

The number of Sanskrit Vidyalayas of the old type is about 369 and that of the Mahavidyalayas is about 12 which are getting different types of aid from the State.

In order to bring better efficiency in inspection work, posts of Assistant Inspectors of Sanskrit Education have been created. Facilities for training of Pandits of Sanskrit Literature have been made. Fifteen seats have been reserved for Pandits in three Training Colleges at Turki, Bhagalpur and Ranchi which prepare students for the diploma of education after one year's training. Similarly, 30 seats have been reserved for Sanskrit Pandits in 5 Basic Training Schools. More than 100 Sanskrit Pandits have got themselves trained.

The number of students studying in Sanskrit High Schools and Colleges of the new type is increasing every year. About 2,000 students have appeared for the different Sanskrit Examinations of the new type this year.

The State Government has been spending about Rs. 16 lakhs on Sanskrit education in the State.

The most important step that the Government has taken is the contemplation of a Sanskrit University at Darbhanga. The thanks of the lovers of Sanskrit are due to the State Government for undertaking this project and to H. H. the Maharaja of Darbhanga for his munificent donation. Schemes have been prepared and the Sanskrit University Bill has been introduced in legislature.

Delhi

There are no Sanskrit Institutions recognised by the Directorate of Education, Delhi. Sanskrit is taught as a compulsory subject upto class VIII and as optional upto class XI. Time has come when the Government should take special interest in the teaching of Sanskrit

because it is essential to provide the much needed cultural background to the growing generation of the Capital where people from all parts of the globe converge.

Himachal Pradesh

The princely States comprising of Himachal Pradesh used to incur an expenditure of Rs. 70,000/- per annum on Sanskrit and Vedic studies. After the formation of Himachal Pradesh, on the 15th April, 1948, the Sanskrit institutions in the Territory were taken over by the then Himachal Pradesh Government.

A Sanskrit Pathashala known as "Tarni Mahavidyalaya" was functioning at Solan in Mahasu District before the formation of Himachal Pradesh. The Raja Saheb of Baghat used to provide free boarding and lodging to the students of this institution. This arrangement was subsequently changed and the students were awarded stipends of the value of Rs. 10, 12 and 15 to Prajna, Visharad, and Shastri students respectively.

A provision of Rs. 92,000/- has been made in the Second Five Year Educational Development Plan for the development of existing Tarni Pathashalas at Solan to which was subsequently added the Sanskrit Pathasala, and introduction of new courses therein. Out of this Rs. 11,000/- and Rs. 3,000/- were spent during 1956-57 and 1957-58 respectively on the purchase of equipment, library Books etc.

Another institution known as "Sanskrit Mahavidyalaya" was functioning at Sundernagar, in Mandi District. This was also taken over by the Government who has been meeting the expenditure on the salaries of the staff, stationery and other contingent items.

There is a Sanskrit Pathasala at Shri Nainadeviji in Bilaspur District which was run till 1954 by the Small Town Committee. Subsequently it was taken over by the Temple Committee of Shri Nainadeviji. A grant-in aid of Rs. 5000/- is given to the Temple Committee annually by the Small Town Committee for the improvement of the Temple and aid to Sanskrit Pathasala. A grant-in-aid of Rs. 500/- was also given by this Administration to a private Sanskrit Institution at Jogindernagar in Mandi District, during 1957-58.

As regards the position of Sanskrit in the educational institutions, it is taught from 6th class onwards upto University stage as an optional subject.

Kerala

There were 32 Sanskrit High Schools and 8 Sanskrit Upper Primary Schools in the State during the year besides the Sanskrit College, at Tripunithura, and the High School section attached to it. Sanskrit was taught from standard VI to XI in Sanskrit schools as an alternative subject under Part 'A' of the composite First language group (Sanskrit and Malayalam).

Four periods a week are allotted for Sanskrit in Standards VI to VIII and 3 periods in Standards IX to XI. There was also provision for the study of Sanskrit in non-Sanskrit schools on optional basis. The statement below shows the number of boys and girls who were studying Sanskrit during the year under report:

Vyakarana were given stipends for 10 months in the year. In addition to these a Post Graduate Sanskrit College at Trivandrum was working.

In all, there are 5 Sanskrit Colleges in Kerala, one each at Trivandrum, Tripunitura, Pattambi, Pavaratti and Perdala.

	Boys	Girls	Total
High Schools	42735	7738	20473
Upper Primary Schools	5522	2271	7793

The Sanskrit College, Tripunithura, originally provided instruction in the traditional way and awarded Kavya Bhushana and Shastra Bhushana Certificates. Modern trends called for reorientation of the courses and the old types of Sanskrit classes were converted progressively from Form I following the reorganised course introduced in Sanskrit schools. The conversion of the old type of Sanskrit classes was completed during the year 1956-57.

There were 99 pupils (71 boys and 28 girls) in the middle and High School classes during the year under review. There were 19 teachers in the High School section during the year.

The Shastra section attached to the Sanskrit College provided instruction in the traditional style in Nyaya and Vyakarana. There were 39 candidates in the Shastra section, under 8 teachers. The Shastra students in Nyaya and

Orissa

The total number of Sanskrit Institutions in the State is 149 i.e. 3 Sanskrit Colleges and 146 Sanskrit Tols with a strength of 3,500 students.

A sum of Rs. 2,59,216/- was sanctioned by the Government in favour of aided Sanskrit tols and colleges of the State on different heads and the entire cost of 2 Sanskrit Colleges and 11 tols was borne by Government.

In 1958, 911 students appeared in the different examinations and out of them 525 came out successful. 29 scholarshps and one reward in favour of scholars and 9 rewards in favour of teachers were sanctioned on the results of the various Sanskrit examinations.

An amount of Rs. 1,500/- was sanctioned towards the stipends for poor students of some Sanskrit tols.

A sum of Rs. 67,908/- was sanctioned by Government for construction of buildings of Sanskrit institutions.

Rajasthan

The Government of Rajasthan has recognised the Praveshika, Madhyama, Shastri and Acharya examinations (with English) of the Govt. Sanskrit College, Alwar, as equivalent to Matric, Intermediate, B.A. and M.A. respectively. They have also increased the pay-scale of Sanskrit teachers and brought them on par with those of other colleges. Henceforth, these examinations will be conducted by the University of Rajasthan, Jaipur. This will give a great fillip to Sanskrit studies in the State.

Uttar Pradesh

In March, last year, the Varanasi Sanskrit University was inaugurated by Dr. Sampurnanand, Chief Minister of the State. Shri A. N. Jha has taken up its charge as Vice Chancellor.

The Government is giving grants worth about 9 lakhs of rupees to the various Sanskrit schools in the state, whose total number is 512. This year, the Government has also selected 98 schools as ideal schools where the teachers are being given better salaries. The total number of such ideal schools in the state is 196. This selection makes the schools endeavour to improve their standards etc.

The Govt. Sanskrit College, Varanasi, has trained 44 teachers this year, bringing the total number of such teachers to 599. This training helps them to understand the modern ways of teaching.

The State area has been divided into five divisions with a view to organise Sanskrit schools and each division has been put under the charge of one inspector.

Previously there were only 3 such inspectors but now their number has increased by 2. The scale of pay of these inspectors is Rs. 250-500.

West Bengal

The Government is gradually extending aid to the higher Sanskrit studies in a more increasing degree. The Department of Post-Graduate Training and Research established some years ago at the Govt. Sanskrit College, Calcutta, has been publishing a Research Bulletin since 1953. In the year 1957, the Dept. made such tangible progress in its work with a band of Research students doing valuable research and two of them getting the degree of D. Phil. from the University of Calcutta. The Government has started publication of the Calcutta Sanskrit College Research Series which has already been recognised to be a laudable venture. Three important works—two texts and one study—have already been published in the Series. In the year 1957, the Government has also helped the Principal, Sanskrit College, in the arrangement of a great Vichara

Sabha in which erudite Sanskritists assembled to participate in the learned discussions of the Sastric subjects.

There are about 1500 Pathasalas in West Bengal, of which 7 are under direct Government control. Other Pathasalas receive State aid through the Vangiya Sanskrit Siksha Parishad (A Govt. sponsored organisation controlling Sanskrit studies on the traditional lines.) The Govt. is evincing a growing interest in this line of Sanskrit studies.

Number of candidates with Sanskrit who appeared in the School Final Examination in 1957—exceeded the figure of 60,000.

University Education:—

(a)	I. A. Candidates appearing with Sanskrit in 1957		.. ..	3190
(b)	B. A. Pass	—do—	.. ..	3707
	B. A. Hons.	—do—	.. ..	60
(c)	M. A.	—do—	.. ..	36

REPORTS FROM UNIVERSITIES

Agra University

The Agra University is chiefly an affiliating University having 71 colleges affiliated to it. Out of them 15 are the colleges that impart post-graduate instruction in Sanskrit and also enroll candidates for the Research Degree. Almost every college affiliated to the University is teaching Sanskrit. The number of students that appeared at the B.A. examination (both the parts) in 1957-58 examination, was above 2,250, and the students who appeared at the M.A. examination in Sanskrit was well near 300. Agra University is the one University in the Uttar Pradesh that admits candidates who have passed certain approved Oriental Examinations like the Acharya from Varanasi and other equivalent degrees, for the M.A. examination in Sanskrit as private or non-collegiate candidates. Research is growing popular day by day and about 40 students are working for Ph.D. During the year, the University has also awarded research scholarships to the Sanskrit Dept. and the University Grants Commission, New Delhi, has awarded scholarship to a student of the Sanskrit Dept. One of the research stipendiary candidates is also awarded scholarship by the German Embassy to work on Linguistics (post-Vaidika and pre-Classical) and he has proceeded to Hamburg (Germany). About half-a-dozen candidates are enrolled in the University who are working for higher research.

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Sanskrit for the B.Litt. and M.Litt. degrees, and also pursue a course of studies in Comparative Linguistics for which a separate M.A. course is provided by the University with Sanskrit as a compulsory subject.

University of Allahabad

The Sanskrit Department of this University is making progress. Last year about 500 students took Sanskrit in B.A. classes and about 100 in M.A. and Research classes. This year the number of B.A. students has increased to 650.

The Department has a Sanskrit Parishad which celebrates Jayantis of Vysa, Valmiki, Kalidasa etc. On these occasions they enacted acts from Veni Samhara and Uttara Rama Charita. Scholars like Dr. Waldschmit from Germany and Dr. Raghuvir visited the University and delivered lectures. The Parishad played Nagananda of Harsha on the 70th anniversary of the University.

University of Aligarh

The Department of Sanskrit in the University is as old as the Institution itself. It has a well-equipped departmental library and facilities are provided for higher research and learning. There are about half-a-dozen research scholars conducting research on various subjects. Last year the department was strengthened by the appointment of one Reader. About 10 students took the post-graduate degree examination and out of them two secured first class. One candidate, Dr. P. N. Shastri, was awarded the degree of Ph.D. on "Development of Giti Kavya in Sanskrit Literature, from Kalidas to Jayadev". A few seminar lectures were arranged by prominent scholars of Sanskrit. The Jayantis of Valmiki and Kalidasa were celebrated and it was proposed that there should be a Kalidasa Kunja in the campus of the University where the available plants and flowers enumerated in the works of Kalidasa may be planted.

University of Baroda

The University has sanctioned a Research Scheme for the fresh translation and interpretation of the Rigveda (initially Mandala IX) which is being conducted by Dr. S. S. Bhave. Under this project, the translation with exegetical notes of RV IX 1-15 is published in the University Research series as Vol. III, in December, 1957. Some more hymns in the same plan are ready for the press.

The Sanskrit Mahavidyalaya of Baroda, an affiliated institution, has started a higher post-graduate research course of two years. The degree of Vachaspati has been instituted from this year. The number of students enrolled in various courses during the year under report is 83.

University of Bombay

The University of Bombay has accepted the following research

works for the Ph.D. degree in Sanskrit during 1957-58:—

Shri S. D. Gyani ..	Agni-Purana ..	A study with special reference to its literary aspect.
Shrimati B. G. Pandit ..	..	The origin and development of the doctrine of Transmigration in the Sanskrit Literature of the Hindus.

University of Delhi

There are, at present, more than twenty-five scholars in the Department of Sanskrit working for Ph.D. This year three students were awarded the Degree of Doctor of Philosophy.

Sixteen students appeared at the M.A. Sanskrit Final Examination and all of them got through. Five of them were placed in the First Division. The number of students in M.A. Sanskrit is increasing every year. This year it has come to fifty-six from forty-two last year.

Dr. N. N. Choudhuri has written the "Philosophy of Poetry" in Sanskrit. He has also given its synopsis in English. He, with Prof. S. Mathai of the University Grants Commission, is also working together and preparing the English versions of the Sanskrit Dramas for broadcasting purposes. Two of such dramas have already been broadcasted and two more will be broadcasted within two months.

University of Gorakhpur

The University of Gorakhpur has recognised the importance of Sanskrit studies from its very inception. There is a full-fledged Sanskrit department for imparting instruction in Sanskrit upto the post-graduate standard, for teaching the fundamental of Indian Culture—a subject carrying 50 marks, compulsory for B.A., B.Com., and B.Sc. students and for guiding research in various branches of Sanskrit. This department is under a University professor with nine assistants under him.

This University has also decided to start diploma class in Sanskrit, the ordinances for which have been formulated by the University and approved by the Govt. of U.P.

Schemes for research-projects and opening of Sanskrit classes of the traditional type and publication of old Sanskrit texts are on the anvil.

Jadavpur University

This is a newly started University and its main object at present is to consolidate the teaching and research activities which the department of Sanskrit has taken in hand. The syllabus for both B.A. Honours and M.A. Courses in Sanskrit has been drawn up on the principle of integration of modern and critical system with the traditional system of Sanskrit studies. As many as six research students are at present

working on various aspects of literature, aesthetics and philosophy.

University of Kerala

The Manuscripts Library with a collection of 40,000 manuscripts is an important Sanskrit Institution under the University. A Curator with the salary and status of a Reader has been appointed and the salary and status of the staff have also been raised during the year. Sanskrit Books and quarterly Sanskrit Journals are published by the Library. Organisation of a research section in the Library is also under the consideration of the University.

University of Gauhati

A Post-Graduate teaching department was started in August, 1957 with students in the 5th year class, under the 2nd Five-Year Plan. By 1958, it has become full-fledged with 5th year and 6th year students. There is provision for studies in Post-Graduate Sanskrit in General Literature and General Philosophy.

A research scholar is being appointed to work on the subject "Vedanta as the background of Sri Sankardeva's philosophy". Several Sanskrit Mss. have been collected from different parts of the State, under the University Manuscript collection scheme.

Kurukshetra University

The University Act came into force on 24th May, 1956, the day of the Buddha Jayanti, when its office started functioning at Kurukshetra under an officer on special duty. The Kurukshetra Restoration Society lent a portion of its building, Gita Bhavan, to be used as the Kurukshetra University Office.

Dr. A. C. Joshi, D.Sc., F.N.I. was appointed for three years in an honorary capacity as the first Vice-Chancellor on 26th September, 1956, in addition to his duties as Director of Public Instruction, Punjab and Secretary to Government of Punjab, Education Department.

An ad-hoc committee was formed to frame rules and regulations and syllabi for M.A. Sanskrit class. The first admission to M.A. Sanskrit class took place on 12th October, 1957 at Nabha House. There are seven research scholars registered for the Ph.D. degree of the University. They are working under the guidance of the University teachers who are also engaged in Research in their subjects.

A library is being set up for teaching and Research work. The Manuscript section is also being developed. A College of Indology is proposed to be started. A women's college has already been sanctioned by Punjab Government to be started at the University Campus.

University of Madras

The work of the New Catalogus Catalogorum is being continued. 43 new catalogues and handlists were indexed, checked and arranged. 1,078 back volumes of research

journals were gone through and bibliographical materials collected. Preparation of Vol. II is going on. A Rockfeller grant was given to this work and five Assistants were added to expedite it.

On the occasion of the Centenary Celebrations, the University upgraded the Sanskrit Department converting its Lecturerships into Readerships and appointing two of its Research Assistants on the Lecturer's grade. On this occasion the Department arranged an Exhibition of Sanskrit language and literature, showing the highlights of their history in India and Greater India.

The following publications were brought out by the Department during this period:

Contribution of Kerala to Sanskrit Literature (Dr. K. K. Raja)

Bhatta Dipika (Shri Subramanya Sastri).

Dr. V. Raghavan contributed some chapters to the publication of the Columbia University's "Sources of Indian Tradition", a book which has secured the Watumull Award as the best book on India published in U.S.A. in 1958.

The following works are in preparation or in print:

Brihati with Rjuvimala, Sankarshakanda Bhashya, Unadimanidipika, Indian Theories of Meaning and Agamadambara.

During the period, four foreign students were attached to the Department. There have also been during the period three University research students working on the Krishnalila Tarangini, the Dasarupaka with Avaloka and the unpublished commentary of Bahurupa, and the Camatkaracandrika of Visvesvara.

Dr. Raghavan, Professor of Sanskrit, Madras University was a member of the Sanskrit Commission, on several committees and boards—the Indological Committee, Advisory Board of Archaeology, convenor of the Sanskrit Board of the Sahitya Akademi, in UNESCO Seminars, Advising AIR in Sanskrit programmes and was a member of the Indological delegation to USSR.

University of Mysore

The subjects mentioned below are being studied at this University for the Ph.D. degree:—

(1) "Varieties in Vritis".
(2) "Moon and the Full Moon Sacrifices".
(3) "Ramayanamanjari of Kshemendra".
(4) "The Cow and the Soma".

University of Nagpur

The State of Sanskrit studies in Vidarbha has further deteriorated in 1957-58. According to the new syllabus introduced in July 1956, just before the reorganisation of States, the combination of Science and Sanskrit has become impossible. This has greatly affected the number of students taking Sanskrit in the High Schools of Vidarbha. Whereas the number of such students was nearly 32% before 1956-57, it fell down to 5% in 1957-58. It may

have gone down still further this year. This has greatly affected the number of students taking Sanskrit in College. Some High Schools have closed their Sanskrit classes. If this state of things continues, there would hardly be any students offering Sanskrit for University examinations.

The recommendations made by the Sanskrit Commission are being studied by a Committee of the Academic Council of the University.

Osmania University

Sanskrit is being taught in one affiliated and five constituent Colleges of the Osmania University, the total number of students studying Sanskrit being approximately 200. The result of the M.A. Final Examination in Sanskrit was hundred per cent, and one student having secured first class has registered himself for Ph.D. and has been rewarded a U.G.C. Research Scholarship.

The University also runs an Institute named the Sanskrit Academy which is financed by the University and the State Government.

The Academy has published the following books:—

1. Jnanacaturvimshi of Naracandropadyaya, an astrological-cum astronomical work published for the first time.

2. A Collection of Panditaraja Jagannath's Poetical Works under the title, 'PANDITARAJA—KAVYA—SANGRAHA'.

3. Stories from Brahatkatha-Manjari (in English)

4. Rgarthasara, an unpublished commentary on selected mantras of the Rigveda.

5. Maxims from Sanskrit literature, with translations in English.

Besides the above the Academy has undertaken to publish the following works, some of which are already in press:

1. Descriptive Catalogue of Sanskrit Manuscripts contained in the Osmania University Library Vol. I (Vedic)

2. Descriptive Catalogue of Sanskrit Manuscripts contained in the Osmania University Library, Vol. II (Jyotisa, Vyakarana etc.)

3. Sanskrit-Kavi-Jivitam: Lives of Sanskrit Poets in Sanskrit by Shri Malladi Surya Narayana Sastri.

4. Companion to Sanskrit literature, similar to Companion to Classical Literature, in English.

5. Kriyasvaralaksanam by Surubhatta, a treatise on the accent of the Vedic verbs.

6. Historical grammar of Sanskrit.

7. Gautamaprccha

8. Sangrahani-Sutra-vivarana Apabhramsa works pertaining to Jaina philosophy.

The Academy also proposes to bring out books revealing the treasures of classical Sanskrit literature to the common man, to begin with in English and to be followed by vernacular versions of the books.

The University also conducts Oriental Title Examinations for which students are prepared by Sanskrit Pathsalas in the State.

About twenty such Pathshalas have been recognised by the University, the foremost among them being the Vedanta Vardhini Sanskrit College, Alwal, which employs a number of Pandits well-versed in different Shastras. The number of students appearing at these examinations is increasing every year.

Punjab University

The University conducts examinations in Prajna, Visharad and Shastri under the Oriental Faculty. Twenty-one institutions, which impart instructions, are affiliated to this University. The number of students who took the various examinations with Sanskrit as elective subject or Sanskrit as a whole during last year is as under:—

(1)	Matric 1958	13,668
(2)	Intermediate 1958	3,321
(3)	B.A. 1958	957
(4)	Complete examination in Sanskrit M.A. 1958	132
(5)	Prabhakar (optional) 1958	7,007
(6)	Gyani (optional) 1958	777
(7)	Sastri, 1958	171
(8)	Visharada 1958	125
(9)	Prajna 1958	100

This University maintains a separate Sanskrit Department which is at present functioning at Jullunder City. Nine students are carrying on research work for the Ph.D. degree in the department.

It has been decided to start the Acharya examination also, the regulations and courses for which are being prepared.

Utkal University

The Post-Graduate Department of Sanskrit of the Utkal University started in the year 1957. The teaching work started with two retired Professors and one part-time Professor on the staff.

Professor Prahlad Pradhan has finished editing "Abhidharma Kosa Bhasya" on behalf of Bihar Research Society, Patna and the book is in press.

In 1959, January an All India Debate Competition was held in Gorakhpur. Two students of the Post-Graduate Department represented the Utkal University. Shri Sadashiv Praharaj delivered a fine speech in Sanskrit and was awarded a special prize by the Gorakhpur University.

At present the University library has acquired 227 Sanskrit manuscripts. The University has taken up seriously the work of collecting Sanskrit manuscripts from all over the State.

Sardar Vallabhbhai University

Sardar Vallababhai Vidyapith introduced the 3 year Degree course from 10th June, 1958 and hence in the First Year of the Degree course Sanskrit is an optional subject. In the year 1957-58, in F.Y. Arts, students who took up Sanskrit were 230, in Inter Arts 135, Junior B.A. 9 and Senior B.A. 4. In M.A.,

(Senior) there was one student who secured II class and was subsequently appointed as a Lecturer in the Intermediate Arts College, Bhavnagar. In Junior M.A. there were two students who took up Sanskrit in M.A. Out of the Shastras, Alankara Shastra and Purana are taught at this Vidyapith.

Sardar Vallabhbhai Vidyapith has appointed Dr. B. H. Kapadia as Reader in Sanskrit who has resumed charge from 1st October, 1958.

Dr. B. H. Kapadia wrote a book entitled "Soma in the Legends". From this Vidyapith he was sent to attend the Kalidasa Anniversary Celebration at Ujjain, where he read a paper on "Characters in the Dramas of Kalidasa". During this week's celebrations in the Vithalbhai Patel Mahavidyalaya, students and Professors interested in Kalidasa spoke on various aspects of Kalidasa.

REPORTS FROM INSTITUTES

The Asiatic Society, Calcutta

The Society has published the following during these years:—

1. Nagananda by Pt. Vidhusekhar Bhattacharya (Tibetan)
2. Suttasamgha by Shri R. P. Chaudhuri and Shri D. Guha (Pali)
3. Gauranga Vijaya by Dr. Sukumar Sen (Bengali)
4. The Vidhana Parijata, 5th Stabaka by Pt. Iswar Chandra Sastri (Sanskrit).

The Asiatic Society of Bombay

The Society has published the following pertaining to Sanskritic studies:

1. "On the meaning of the Mahabharata" by the late Dr. V. S. Sukhtankar, the General Editor of the critical edition of the Mahabharata, containing four lectures.

2. Journal of the Asiatic Society of Bombay, Vol. 30, parts 1 and 2.

Bharatiya Vidya Bhavan

The Mumbadevi Sanskrit Mahavidyalaya, conducted by Bharatiya Vidya Bhavan, was started in 1939 and was recognised in 1946. Examinations are conducted for the Vachaspati diplomas in Sahitya, Vedanta, Vyakarana and Jyotish, the Achraya and Shastri diplomas in the same subjects, and the Jyotir-Visharad and the Jyotir-Vid diplomas. The Acharya and Shastri diplomas are recognised by the Government of Bombay as equivalent to M.A. and B.A respectively; the Punjab University and the Board of Indian System of Medicine have likewise recognised these diplomas.

During 9 years more than 200 students have taken their Acharya diplomas and over 300 their Shastri diploma. Since last year these examinations have been amalgamated with the Shastriya examinations.

The Gita Academy was started in 1946. It holds Gita classes and also conducts examinations for its Gita Vid and Gita Visharad diplomas and awards scholarships, medals and prizes to successful candidates. So far 1,440 students have appeared for these examinations. There are at present 20 centres conducting these examinations. About 300 persons now attend the Gita class daily.

The Mungalal Goenka Samshodhan Mandir was started in 1939 and is recognised by the University of Bombay. It is to-day one of the leading Research and Post-Graduate Institutions in Bombay State. In Indological research 22 volumes have so far been brought out in the Bharatiya Vidya Series. A critical and briefly annotated translation in English of the *Rig Veda* (7th Mandala) and the 14th century Digest of Hindu Law entitled *Vyavahara Prakasa of Prithvichandra* have been fully edited and are shortly to be published. The Mandir has also been instrumental in publishing volumes in the Singhi Jain Series which cover the Jain literature of Western India, Gujarat, Rajasthan and Malwa during the mediaeval and early modern periods. 16 works are in the Press. So far, 18 students have taken their Ph.D. degrees through this Institute.

The Bhavan publishes the research Quarterly Journal, Bharatiya Vidya, which besides scholarly articles on Indological subjects, also publishes critical editions of Sanskrit Mss.

The "Bhavan's Journal" which enjoys a very large circulation regularly publishes Sanskrit Vishva Parishad news all over the country and serialises Sanskrit lessons written by Dr. Shakuntala Rao Shastri.

Chamarajendra Sanskrit College, Bangalore

This Institution is a premier Sanskrit College in Karnataka. It took its form in 1869 and since then is imparting instruction in all branches of Veda and Sanskrit to all irrespective of caste or creed, in the traditional method.

The course extends over a period of 13 years covering four stages— 3, 2, 3, and 5 years respectively, started as Prathama-Kavya-Sahitya and Vidwat, and aims at specialisation. The successful candidates in the Final Examinations become Vidwans and have an equal status with graduates.

The Strength of the College during the year under report was as follows:—

Prathama	20
Kavya	23
Sahitya	16
Vidwat	36
Veda	80
Total:	175

There is a board of Sanskrit studies and the college prepares students for all examinations conducted by the Board.

Ganesh Mahotsava, Darsanotsava Saptaha, Geeta Jayanti, Sanskrit

Debates, Sahityotsava Saptaha, Republic Day Celebrations and the activities of the Students' Association were the highlights of the year.

The Council of Sanskrit Education, Hyderabad

This Council was started three years ago with a view to organise Sanskrit education in the State of Andhra and is concerned only with the traditional way of Sanskrit teaching. It is looking after the old pathasalas and starting new ones as well. Thus their total number comes upto about 25, a few of which have their own buildings. The Council is planning to establish a Sanskrit University for the Southern Region, preferably at Hyderabad, and special pathasalas for the study of Vedas only. The Council is doing commendable work under the Secretaryship of Shri M. Saundararajan.

International Academy of Indian Culture, New Delhi

This Academy of the celebrated Dr. Raghuvir is doing commendable work regarding Indological researches. Dr. Raghuvir has brought a lot of material from his tours of Asia, Russia, and other places and is now bringing out the various aspects of his studies.

Maharaja's Sanskrit College, Jaipur

The Maharaja's Sanskrit College, Jaipur is the biggest institution of Sanskrit learning and language in Rajasthan. It is on all force with the Government Sanskrit College, Banares (U.P.) and imparts education from Primary to Post-Graduate Standard. This College was founded by Maharaja Shri Ram Singhji of Jaipur in 1852. Its examinations are held departmentally by the Government who award Degrees in Sahitya, Vyakarana, Veda, Mimamsa, Vedanta, Dharmashastra, Jyotish, and Nyaya, with other modern subjects viz. History, Economics and Politics etc. as optionals.

The following is the number of students for the year 1957-58 in the various classes:

Upto Praveshika	121
Upadhyaya or Madhyama	26
Shastri	20
Acharya	22

The College is maintained by the Government of Rajasthan and an expenditure of Rs. 102738/- was incurred in the year 1957-58.

A separate Sanskrit Directorate has been established for the Administrative control of Sanskrit Education in the whole of Rajasthan since March, 1958. The College is run under the Administrative control of the Director of Sanskrit Education.

Nearly 75 students of this College appeared in the final examination (viz. Praveshika, Madhyama, Shastri and Acharya) in the year 1958, out of which 41 students were declared as successful.

Hindi and Sanskrit are the media of Instructions.

The College has a prayogashala for Veda and Karmakand Practicals. The students of Veda are required to perform Veda practicals.

India Asia Cultural Society, Calcutta

This Society, with Dr. Kalidas Nag as its Founder-President, is working for the spread of Sanskrit Culture in Indonesia, especially in Bali. Its enthusiastic Secretary, Sri Gopi Nath Kapoor has himself visited many of these islands and has devoted his life to this cause. One Pt. Narendra Dev Shastri has settled down permanently in Bali and has set up an organisation which runs 17 Sanskrit schools teaching a total number of 5000 students. An Institute of Sanskrit learning known as FACULTAS SASTRAS UDAYANA has been established in Bali which was inaugurated by Dr. Sukarno, President of Indonesia. Now this society is trying to start exchange of Sanskrit scholars between Bali and India and provide facilities to Balinese students for studying Sanskrit in India.

A book on Bali has also been published by this society.

Oriental Institute, Baroda

The following works were published in Gaekwad's Oriental Series:

(1) Introduction to Vyavahara Kanda of Krtyakalpataru with Index of Laxmidhara, by Shri K. V. Rangaswami Iyengar.

(2) Sangita-Chudamani, edited by Shri D. V. Velankar Sastri—published in G.O.S. for Sangeet Natak Akadami, New Delhi:

The following four works are under print:

(1) Vishnudharmottara—Kanda III, Vol. I (Text).

(2) Manasollasa, Vol. III.

(3) Vaiseshika Sutra with Vritti of Chandrananda.

(4) Natyasastra of Bharata, Vol. IV.

The following two books were published in the M.S. University Research Series during the year:

(1) The Soma-Hymns of the Rig Veda: (A fresh interpretation) Part I by Dr. S. S. Bhave.

(2) Kevaladvaita in Gujarati Poetry, by Dr. Y. J. Tripathi.

The first fascicule of Balakanda containing 10 Sargas was published. 11th Sarga was also printed during the period. The Sargas 12-15 are under print while Sargas 16 to 18 are completed. The collation of the Balakanda is over and that of Ayodhyakanda is nearing completion. The collation of the Ayodhyakanda is going on with 44 Mss.

Sikkim Research Institute of Tibetology

Planned by the Yuvaraj of Sikkim, Maharajakumar Paldon Thondup Namgyal, this Institute

was declared open on 1st October by Sri Jawaharlal Nehru. The Institute proposes to study Mahayana culture and all arts and Sciences associated with it. A good collection of books, presented by Dalai Lama, in 1956-57 (costing about Rs. 40,000 at that time) and purchases made during the past three years (Rs. 1,50,000 in 1956-58) has already been stocked. The Institute is running languages courses in Tibetan (through the Hindi medium) and Sanskrit (through the Sanskrit medium). The Maharaja of Sikkim has given in perpetuity 20 acres of land and provided uptil now Rs. 3 lacs for buildings besides an annual grant of Rs. 50,000. The Govt, of India has also contributed Rs. 2,25,000 and will very likely contribute an annual grant of Rs. 50,000. The Research programme of the Institute is expected to start from 1960.

Swadhyaya Mandal, Pardi

Pt. S. D. Satvalekar, the well known Vedic Scholar, is an institution in himself. Single-handed and as old as 92, he has been continuously publishing volumes on the various aspects of Vedas with the vigour of a young man. During these years he has published new editions of Samhitas of all the four Vedas in beautifully printed and got-up volumes.

Vaidika Samshodhana Mandal, Poona

The printing of the Srautakosa Vol. I Sanskrit section and the English section of Part I was completed. The Sanskrit section gives the Mantra and Brahmana portions and the *Boudhayana Srautasutra*—relating to the seven Havis—sacrifices—together with the optional and expiatory rites and the *Pitrmedha.* It also contains the *Paribhasa,* the *Pravarasutra* and part of the Sulbasutra from the Baudhayana Sutra. The preface is in Sanskrit and also in English. The English part gives the translation of the setting up of the sacred fires, *Agryadhava* and allied Rites, the Agnihotra offering together with the optional expiatory rites, the New-Moon and Full-Moon sacrifices together with optional and expiatory rites and the offering of the first fruits (Agrayana).

The editorial work on Gandhi Memorial Edition of Principal Upanishadas made an adequate progress during the year. The printing of the text-volume of the Principal Upanishadas was further carried on and the printing of the text was brought to completion. Preliminary work on the Etymological Dictionary of the Upanishads was also carried on.

Vangiya Sanskrita Siksha Parishad

The third Government Sanskrit College was established at Cooch-Behar in 1958.

The Government have been considering the cases of the old and well-reputed Chatuspathis hitherto managed or subsidised by the zamindars for taking over the

management in their own hand. The management of two such Chatuspathis have been taken by the Government already on a sponsored basis.

The Parishad has 26 Sanskrit Examination centres spread all over India. During the period under review, five new Examination centres were opened—two outside West Bengal, at Jaipur and Hyderabad, and three others in West Bengal.

V. V. Research Institute, Hoshiarpur

During 1957-58, its academic departments accomplished the undermentioned work:—

The Vedic Philosophical Research Department—The Volume VIII (778 pages) of the 15-volume Vedic Word Concordance was published; two volumes were in the press.

The following four other Vedic reference books are under preparation:—

1. Grammatical Word Index to Taittiriya Samhita.
2. Grammatical Word Index to Atharvaveda (Saunaka and Paippalada both).
3. Grammatical Word Index to Rigveda.
4. Consolidated Grammatical Word Index to (1) Rigveda, (2) Samveda, (3) Yajurveda and (4) Atharvaveda.

'Idiologies of War and Peace in Ancient India' by Prof. Indra, M.A., M.O.L. was published.

REPORTS FROM FOREIGN COUNTRIES

America

At the joint annual meetings of the American Oriental Society and the Association for Asian Studies in New York, on April 13, 1958, among the papers presented were a large number dealing with South Asia and including a special discussion on aspects of ancient and modern India. A number of those in the social science field, alongwith other papers written for purposes other than these meetings have been published in a volume called, TRADITIONAL INDIA: STRUCTURE AND CHANGE, Vol. 71, No. 281, *Journal of American Folklore*, 1918. At the forthcoming meetings of the two societies, which are to be held separately, there will be other panels and papers dealing with India.

Further publications during the year 1958 are:

SOURCES OF INDIAN TRADITION, compiled by Wm. Theodore de Bary, Stephen Hay, Royal Weiler, Andrew Yarrow, (New York: Columbia University Press, 1958).

CONQUEST OF VIOLENCE: The Gandhian Philosophy of Conflict, by Joan V. Bondurant (Princeton: Princteon University Press, 1958).

THE SAUNDARYALAHARI, by W. Norman Brown (Cambridge: Harvard University Press, 1958).

Under the auspices of the Association for Asian Studies and the Library of Congress, a Committee was formed to deal with library resources on South Asia in the United States. This Committee is now engaged in drawing up a plan for utilizing funds which are to be made available for the procurement in India of publications and the shipment of them to the United States. This will mean that library facilities in general will be greatly extended for the study of both classical and modern South Asia.

The growth of interest in India in the United States is, in general, a development of both types of interest in those universities which have inaugurated programme of South Asian studies during the past fifteen years.

Czechoslovakia

The Czech interest in Sanskrit studies may quite properly be associated with the name of Prof. Vincenc Lesny. He was fortunate in making the close acquaintance of Shri Rabindranath Tagore, who visited Prague in 1921.

While Prof. Lesny was teaching at the Charles University in Prague, another Indologist, Prof. Winternitz was working at what was then called the German University of Prague. On an invitation both these scholars visited Santiniketan and Shri Rabindranath Tagore warmly appreciated their contribution to the Sanskrit studies and Indology.

Prof. Lesny was succeeded in the Chair of Indology at Charles University by Prof. Oldrich Fris in 1954. Among Prof. Fris' numerous publications, special mention may be made of a Sanskrit Reader.

Prof. C. Fris unfortunately passed away in 1955 and the Chair of Indology is at present vacant. An Asst. Professorship is held by Prof. Ive Fisher.

The research Institution in Prague is the Oriental Institute. It was originally a body interested in maintaining cultural relations with Eastern countries including India. Since the war, it has been fully incorporated in the Czechoslovak Academy of Sciences as an autonomous body. Its present Director is Academician J. Prusek, who is himself an Orientalist. The Institute publishes a quarterly journal called the "Archiv Orientalni" Articles on Sanskrit and modern Indian languages are regularly published in it. Another journal which caters to a popular readership is published by the Institute called 'Novy Orient'. It is edited by Dushan Zoavitel, a Bengali and Sanskrit scholar.

The Charles University has introduced courses in Hindi and Bengali and more interest seems to be devoted now to modern Indian languages.

France

From the recent production emerge the series of works concerning Indianism published under the control of Mr. J. Filliozat at the French Institute of Indology of Pondicherry.

Indian literatures are represented in this series by a French translation of Kabir (Granthavali) by Miss Ch. Vaudeville; a translation of Vation of Kabir Granthavali by Miss N. Biardeau; a translation of Madhva's Anuvyakhyana by Miss S. Siauve.

Mr. J. Filliozat's contribution in the same series consists of a study of the doctrinal background of Yoga, another one concerns the Relations between India and the Roman Empire in the first Centuries of the Christian Era, a third one concerning the Brahminic doctrine in Rome in the third century A.D.

As far as Indian Buddhism is concerned, Mr. Bareau has published several studies including a work on the first Buddhistic Council and another one concerning the sects of Hinayana.

Mr. A. Minard has done a linguistic study of Satapatha Brahmana in his second work entitled "Trois enigmes sur les cent chemins".

Mr. L. Renou has published a series of studies concerning Vedic philosophy and Panini entitled "Studies vediques et panineennes" which include four separate booklets.

Miss L. Silburn has translated and commented Paramarthasara, a text by Abhinavagupta.

With the publication of a sixth volume, Mr. G. Coedes has completed the extremely important edition of Khmer and Sanskrit inscriptions in Cambodia.

As for Modern India, there is Mr. L. Dumont's monograph about Castes in Southern India: "Organization Sociale et relieuse des Pramalai Kalla".

Hungary

The beginning of the acquaintance with Sanskrit literature in Hungary dates back to the XVII century, when *David Rosnyai* in his "Horologium Turcicum" translated for the first time into Hungarian one of the Turkish versions of Pancatantra. Pancatantra was very popular in our country also in the XVIII century. During that century two more translations of it were published: one by *Samuel Patay* under the title "The philosophy of the ancient Hindus", in 1781, and the other by *Andras Csehi* under the title "The Indian Stories and composed discourses of Bidpai and Lokman", in 1783. These translations of Pancatantra, just as in the other European countries, were not prepared on the basis of the original Sanskrit text. In the XIX century, however, when original Sanskrit literature became known and Indology began to grow in Europe, Hungary also joined directly in the study of the Sanskrit language and literature. With the Budapest University, the Institute of Indo-European Linguistics was set up in 1873, and one of its main tasks was the study and teaching of Sanskrit literature and language.

The Professors of this Chair: *Aurel Mayr* and later on particularly *Jozsef Schmidt,* did a lot in the field of Sanskrit literature.

As a result of the work of *Karoly Fiok* the Hungarian translation of a series of the masterpieces of Sanskrit literature came into existence. He translated Hitopadesa, Sakuntala, Nala and Damayanti and the Savitri episodes of Mahabharata (in 1887, 1885 and 1889 respectively). Soon after a new translation of Savitri was prepared by *Dezso Vertesy* (1903-1904), while *Pal Pitroff* translated Kalidasa's Vikramorvasi (1914). Of greatest importance, however, was the work of *Jozsef Schimdt* who translated not only Malavikagnimitra (1922), Pancatantra (1924) and entitled Mrcchakatika (1925) but also published in Hungarian language several valuable monographs on the history of Indian literature, philosophy and religion, such as: The History of Sanskrit Literature (1923); Hindu Philosophy (1923); The Light of Asia; The Life and Teachings of the Buddha (1920); Old Indian Epics (1921) etc.

After the retirement of *Jozsef Schmidt,* the Chair of Indo-European Linguistics at the Budapest University was vacant for 30 years. It was set up again in 1952. One of the main tasks of the new Chair is also the carrying on of Sanskritic studies. Under the direction of Professor Janos Harmatta, head of the Institute, it endeavours to realise its task in three directions: by the scientific research of Sanskrit language and literature, the training of expert Indologists and further translation of the products of Old Indian literature, as well as by giving public lectures. At present the Institute is mainly occupied with the study of Vedic literature and Sanskrit Tales. In the "Anthology of Antic Literature" it has prepared the translation of several selected texts of Sanskrit literature. The new edition of Pancatantra is going to appear in the near future. Kalidasa's Meghaduta, as well as the collections of the tales of Sukasaptati and Vetalapancavimsatika are under translation. In the next few years an anthology of Sanskrit literature containing mostly the selected lyrical poems will also be completed. The Institute of Indo-European Linguistics is continuously holding lectures at the University in Sanskrit language and literature. The teaching of the Hindi language has also been started at the University and in the framework of the Indian-Hungarian cultural agreement to be concluded they want to set up an Indian lectureship, the duty of which, besides the teaching of Hindi and Bengali, would also be the holding of lectures in Sanskrit language and literature.

Netherlands

In the field of Sanskrit studies very useful work is being done in Holland. The Universities at Leiden,

Amsterdam, Utrecht and Groningen have been associated with higher research work and the spark that started in Leiden in 1865 has grown into a steady flame. The Universities at Leiden and Utrecht have full chairs in Sanskrit and those at Amsterdam and Groningen, a lecturership.

At the Leiden University, Prof. F. B. Kuiper is doing excellent work to foster Sanskrit and Indological and allied studies. He is a student of Prof. Uhlenbeck and specialises in Vedic linguistics and Vedic and Iranian comparative studies. His "Proto-Munda Words in Sanskrit" is well known to Indian scholars.

Dr. J. Gonda's work at the University of Utrecht is of value far beyond his own University and his own country. He has done a great deal in making the mighty stream of Indian thought and culture better known to Holland. His "Aspects of Early Vaishnavism" published in 1954, was warmly welcomed by Indologists all over the world. He remains the most important Sanskritist and prolific writer of articles, monographs and books in Holland now.

There are many students now studying Sanskrit under him. Among his senior students, special mention may be made of Dr. J. A. B. van Buitenen, who is presently in India at Deccan College Research Institute, Poona, to pursue further studies in Visishtadvaita. Dr. Van Buitenen has done good work on Ramanuja's interpretation of the Gita and has also rendered Ramanuja's Gitabhashya with Dr. D. G. Hocas, lecturer in Indian and Eastern Religion, who has produced a thesis on Santi, and is expected back from India about the middle of April next. Recent research work at the University includes work on Kalika Purana and Devas and Asuras in Vedic literature.

At Groningen University there is a Sanskrit lecturer, Dr. J. Ensink, also a student of Dr. Gonda, who is known for his able translation of the Tastrapala-Paripracha, based on Sanskrit, Tibetan and Chinese texts.

We may also mention here another Sanskrit scholar, Prof. A. Scharpe, a student of Prof. Gonda at Utrecht. He is presently extraordinary Prof. of Sanskrit at the University of Amsterdam. His whole job is at the University of Belgium, where he has done outstanding work.

Of other Indologists, Dr. de Jong of the Kern Institute, Dr. G. Hoens and Dr. K. De Vreese may be specially mentioned.

The death last year of Prof. Dr. J. Th. Vogel, one of the greatest Indologists of his time, has been a blow to Sanskrit studies in this country. He gave original impetus to Sanskrit studies and was a gifted exponent of Indian thought. It is primarily due to Dr. Vogel that we have eight Sanskrit plays available in Dutch and the Shakuntala

and Mricchakatika have been staged in Holland numerous times.

Japan

In Japan, studies on India are conducted chiefly under the head of Indian philosophy. It includes philosophical and religious thoughts in India as well as the studies on the various phases of their development.

In 1904, an independent chair of Indian philosophy was established in the University of Tokyo in which Junjiro Takakusu opened a lecture course on "History of Indian Philosophy". In the national Universities of Kyushu, Hokkaido, Nagoya and Osaka also studies and lectures are arranged. In the University of Tohoku two chairs for Indian studies have been established. There are many colleges maintained by Buddhistic Institutions.

Indian Studies in modern Japan began with exploiting, in Chinese versions, of Indian texts in the light of Western scholarship. Many works were translated into the languages of the West. Special mention may be made of Dr. Hakuju Ui who translated into English the Dasapadartha Sastra of Mati Chandra from its only version in Chinese. His studies on Vimsatika and Trimsika of Vasubandhu have also been published. His "Studies in Indian Philosophy", in 12 volumes, is also a great contribution. For such services the Emperor awarded him with the Cultural Order.

Prof. Naoshiro Tsuji of Tokyo University has published "The Bhagavadgita", "The Vedas and Upanishadas", and "On the Relation between the Brahmanas and the Srautasutras". Dr. Gisho Nakano has published the Japanese translation of "Manava Dharma Sastra" and "Yajnavalkya Smriti". Prof. Hisao Sakai's "Indian Religions" is also very well-known. Prof. Gikai Matuso has published studies in "Nyaya Sutras" and "Tarka Bhasha". Prof. Yenso Yanakura has translated many Jain works. He was awarded the Academy Prize for his "The History of Ideas in Medieval India". Dr. Nikki Kimura stayed in India for nineteen years and wrote "A Historical Study of the terms Hinayana and Mahayana".

Studies in early Buddhism are very properous. Much work has been done in this direction and Buddhist Hybrid Sanskrit is a favourite subject with Japanese Students.

A national body of scholars, under the name of "Japanese Association of Indian and Buddhistic Studies" has been in existence for several years. Its Head Office is located at the Seminar of Indian Philosophy at the University of Tokyo It publishes "The Journal of Indian and Buddhistic Studies" regularly. The Okurayama Institute of Cultural Research has started a Graduate Institute of Indology in 1953.

The Tenth International Congress of World Fellowship was convened in 1956 under the Chairmanship of

Yasaburo Simonaka and with the help of Dr. Shakuntala Rao Sastri. Dr. S. Radhakrishnan inaugurated it in the presence of 350 delegates.

Concluding Remarks

Friends, in the foregoing pages, I have tried to give you a perspective of the Parishad activities against the background of Sanskrit movement in India and the world. In the circumstances prevailing in the world, India, through her priceless traditions, is in a position to take a leading part in emphasising the message of peace and bring back the world of sanity. Let us broadcast the teachings of our sages to the world; let us unfold their ideals of living in God, the life of *Satyam, Sivam* and *Sundaram.* Sanskrit and the culture it embodies are a key to that miracle. Let us start working for it at home. Let us make our nation Sanskrit-minded; let us honour the Sanskrit scholar; let us make his vocation eminently worth the while. For that above all we want dedicated men and women in large numbers.

On my behalf and on behalf of the Parishad I have great pleasure in thanking our President, Sri Rashtrapatiji for his readily agreeing to preside over the Session inspite of the heavy demands on his time and his continued warm-hearted patronage for the Parishad at all hours—and for being the moving spirit behind our organisation, to my colleagues on the Parishad Council, our visiting Professors, Pracharaks and all those connected with the Parishad.

The Reception Committee and Dr. Mahtab in particular deserve all praise for their excellent arrangements for the Session despite the short notice at their disposal and we are extremely thankful to them. Last but not least, my thanks are due to the delegates, who, by their presence, will contribute to the success of the Session.

We have met in the holy city of Lord Jagannath. This Purushottama-Kshetra is known for its tolerance and scriptures forbid all wranglings at this place. Celebrated saints and devotees have offered their prayers here. All good things of life without a prayerful and dedicated mind turn out to be insignificant. Let this Conference have success through the benedictions of the Lord. I may be permitted to conclude this report with the famous prayer from the Brahma Purana:

लोके सधन्यः स शुचिः स विद्वान्,
मखै स्तपोभिः स गुणैर्वरिष्ठ।
ज्ञाता स दाता स तु सत्यवक्ता,
यस्यास्ति भक्तिः पुरुषोत्तमाख्ये ।।

It is they who become blessed, pure, bained, virtuous and performers of penances and sacrifices—they have really known perfectly, given liberally and spoken truthfully—who have intense love for Lord Purushottama.

Thanking you.

RESOLUTION

After the report, the following resolution was moved by Sri Rama Prasad Mukerji, Ex-Justice of the Calcutta High Court:

This session of the Sanskrit Vishva Parishad gathered at Puri—

I. OFFERS its felicitations to

1. the Government of Uttar Pradesh for establishing the Varanasi Sanskrit University,
2. the Government of Bihar for sponsoring a Bill to establish a Sanskrit University at Darbhanga and the Maharaja of Darbhanga for providing munificent help for it,
3. the Sanskrit Commission for a comprehensive report on the importance of Sanskrit in the life of India and on the ways and means to promote its importance,
4. the Governments of Assam, Orissa and Rajasthan for the steps they are taking to create conditions in which Sanskrit Universities may be established.

II. Having considered the working of some Universities which have been established with the avowed object of promoting Sanskrit,

URGES upon them to take more effective steps to fulfil that object.

III. WELCOMES

1. the establishment of the Central Council of Sanskrit education, Hyderabad, and hopes that in course of time it may develop into a Sanskrit University,
2. the formation of an Association at Madras to organise a Sanskrit University for Tamilnad,
3. the action of the Punjab University in starting Sanskrit Title Examinations in its Oriental Faculty,
4. the activities of the Bharatiya Vidya Bhavan to popularise Sanskrit in the country through its Saral and Shastriya Examinations.

IV. REQUESTS the Central Government to implement the recommendation of the Sanskrit Commission regarding the establishment of the Central Board of Sanskrit Education with powers and functions similar to the University Grants Commission and place at its disposal adequate funds for the promotion of Sanskrit.

V. A. STRONGLY DISAPPROVES the view of the Secondary Education Commission that Sanskrit should not be given a place among the compulsory languages to be studied at the Secondary Stage and that it should only be an optional language,

B. VOICES the general opinion in the country that without a compulsory study of Sanskrit an Indian cannot

1. acquire necessary mental displine as well as cultural and moral background,
2. avail himself of its great resources for the development of regional languages,
3. develop a sense of unity and continuity to our national life,
4. appreciate the higher values flowing from our heritage, which alone gives India a unique place among the nations,

C. IS OF THE VIEW that making Sanskrit an optional language will be tantamount to eliminating it from studies, denying to regional languages the primary source of their enrichment, endangering the basic unity of our people, and undermining their cultural, moral and spiritual foundations.

AND, THEREFORE,

D. URGES VERY STRONGLY upon the Central and State Governments and educational authorities to provide for compulsory study of Sanskrit at the secondary stage and alter the three-language formula of the Central Government in the light of the recommendations of the Sanskrit Commission.

VI. REGRETS that a large number of Universities in India have not yet established any chair of Sanskrit and urges upon them to take early steps to remedy this deficiency.

VII. URGES upon Governments, Universities, Institutions and Organisations to accelerate the pace of

1. securing for Pathshalas a well-recognised place in the educational system of the country,
2. providing financial support for them, at the same time helping them to reorganise the courses of study by introducing essential modern studies without detriment to the standard of Pathshala system,
3. helping the movement for founding Sanskrit Universities and starting Oriental Faculties in ordinary Universities to which the Pathsalas should be affiliated.
4. placing the Shastris and Acharyas on the same footing as B.A.'s and M.A.'s of the University respectively for entering Government employment,
5. popularising Saral and Shastriya Examinations in all parts of the country.

VIII. VIEWS with concern the diversion and wastage of Trust funds and surplus revenues of Maths and Mandirs earmarked for or appropriately expandable for studying Sanskrit, and

URGES upon the Central and State Governments to take appropriate action to see that such funds are not applied for purposes other than promoting Sanskrit.

CALLS upon all the institutions and organisations interested in

Sanskrit to take steps to prevent such wastage or diversion and to have the funds utilised for Sanskrit studies, and

AUTHORISES the Executive Committee to set up Regional Committees, where necessary, to take such steps.

REQUESTS the Government of India to provide for sufficient number of sholarships and stipends to students and scholars of Bali who would come to India for the study of Sanskrit and to avail themselves of the research facilities in India.

The resolution was translated into Sanskrit by Acharya T. A. V. Dikshitar.

SPEECHES

In a stirring speech Justice Mukerji called upon the Government to accept the resolutions which were essential for the cultural reconstruction of India. He also called upon the delegates attending the Session and the lovers of Sanskrit throughout the country to bring pressure upon the Government by not only passing the resolutions once in a while but also working enthusiastically for them. He said that only 30 or 40 years ago Sanskrit was compulsory in India and we should see that again it is made compulsory by our efforts. Not only this, it should be in a stronger position because we have now become free and have to reconstruct our country.

Sri M. Ananthasayanam Ayyangar, Speaker of the Lok Sabha, seconded the resolution. Speaking in chaste Hindi, he declared that one who does not know Sanskrit is not cultured. This is true because our traditions and way of life have their expression in Sanskrit only since ancient times. He deplored the tendency of reading Gita, Upanishad etc. in English. He asked if any Englishman studied Shakespeare in Telugu. He said that all our languages and literatures have been based on Sanskrit and the epics written in it. Therefore, nobody can expect to become a scholar of even any regional language without knowing Sanskrit. Sanskrit has been the chief uniting factor of Indian civilisation and culture. If we want to rise in the modern times we should again accept it as our very basis. Without it all our attempts will remain fruitless.

He supported the cause of Sanskrit being made compulsory in secondary classes.

Dr. Harekrushna Mahtab, in his speech, announced the establishment of a Post-Graduate Institute for Sanskrit Research in Puri. He also announced a Chair for Sanskrit in the Utkal University. He said that he was surprised to know from the report of the Hon. Gen. Secretary

of the Parishad that while the foreign Universities had Chairs for Sanskrit, many of the Indian Universities had none and the Utkal University was one of them.

He expressed his opinion in favour of Sanskrit being made compulsory in Secondary classes but said that it was a matter for the Board of Secondary Education to consider.

He said that it was not very correct to say that Sanskrit is the language of religion and philosophy only. It had literature about modern subjects like Statecraft, Sociology and many others. Similarly it is wrong to consider the Ramayana, Mahabharata etc. as religious books which had more of politics in them.

He said that in the history of India a time came when our education separated itself completely from the old. It should have grown out of the same. It is the continuity of any culture which is more important. Therefore, it is our duty in the present age to produce that growth essential for our development without in any way breaking it from the old.

Sri B. Gopala Reddi, Union Minister for Civil Revenue and Expenditure, expressed the hope that very soon Sanskrit will acquire its rightful place in the life of the country. But, he said, we should leave the habit of leaning too much upon the Governments.

Rai Harendranath Chaudhari, Education Minister of West Bengal, also supported the resolution.

Open Session: Second Sitting

The second sitting of the Open Session started at 3 P.M. in the afternoon under the Chairmanship of Dr. Radhakumud Mukerji, the well-known historian.

In this meeting more than a dozen scholars spoke. After the speech of Dr. Radhakumud Mukerji, Acharya Sri Jinavijaya Muni, of the Bharatiya Vidya Bhavan, Bombay, Sri Chintamani Misra of Cuttack, Sri Chattopadhyaya of Sanskrit University, Varanasi, Dr. V. M. Upadhyaya of the Gorakhpur University, Kumari Nirmala Devi of Bombay and Sri Gopi Nath Kapoor of Calcutta spoke on the resolution. Then several other Pandits spoke on various scholarly subjects such as Dharmasastra, Vyakarana and Jyotish. The speakers included Pt. Baladeva Misra, Pt. Anant Misra, Pt. Chintamani Misra, Pt. Jotinath Basu of Assam, Pt. Anant Tripathi Sarma, Pt. Bira Hanumana Sastri, Pt. Gopalaswami of Andhra, Pt. Chandra Goswami, Pt. Loka-Adisesayya of Mysore, Pt. Lokanath Sastri, Pt. Jagannath Rath, Pt. Kaundinya of Saurashtra,

Pt. Bhagawat Goswami, Pt. Anant Padmanabha Sastri and Pt. Kapiladeva Sastri.

This Session lasted for five hours.

'Satyacharita'—Sanskrit Drama

At night another Sanskrit Drama, 'Satyacharita', composed by the late Pt. Sudarshan Pathi, was staged by the students of the local Sadashiv Sanskrit College along with a dance drama on Meghaduta of Kalidasa under the able guidance of Pt. Bira Hanuman Sastri of Puri. The most interesting feature of the dramas was the introduction of various types of dances which were very much appreciated by the audience.

Night Dinner

The delegates were guests of Mahant Sri Ramanuja Das of Emar Math for the dinner. On the previous day, the famous Mahaprasada of Lord Jagannath was served to them.

Exhibition of Manuscripts

An exhibition of rare manuscripts, old coins, copper plate inscriptions, and other things was held in the College for the benefit of the delegates. There was a special section in which Ayurvedic specimens, charts, drugs, herbs and injections and the products of the cottage industry were exhibited.

The Orissa State Museum, Sri Jagannath Historical Research Institute, Raghunandan Library, Sadashiv Sanskrit College, the Lokaseva Pharmacy and Swarnalata Ashrama co-operated in organising the Exhibition.

The Exhibition was opened by Dr. Prankrushna Parija, Vice-Chancellor of the Utkal University, in the morning of April 2, 1959. He dwelt on the utility of such organisations from the historical and economical standpoints and exhorted all to take advantage of such exhibitions to improve their knowledge. Dr. Radhakumud Mukerji, the famous historian, was present at the opening.

Conclusion

In this way the Session concluded in an atmosphere of enthusiasm. The delegates utilised this opportunity for visiting the famous temples of Puri, including the great Jagannath Temple, the collosus Sun Temple of Konarak, the many beautiful temples of Bhubaneshwar, the caves of Udyagiri and Khandagiri and other such monuments. Special buses had been arranged after the Session to take round the delegates to all these places on very moderate charges.

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